

تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 3

Part 21 - 30

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ ١ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَيَآخِزُهُمْ يَوْمَئِذٍ ٤ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥ إِنَّ الَّذِي كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

Alif-Lam-Mim ١ ذَٰلِكَ the Book الْكِتَابُ that ٢ فِيهِ in it هُدًى a guidance لِّلْمُتَّقِينَ ٣ الَّذِينَ for the pious ٤ الَّذِينَ who يُؤْمِنُونَ believe بِالْغَيْبِ in unseen (unperceivable humanly apparently) وَيُقِيمُونَ the prayer الصَّلَاةَ and perform رَزَقْنَاهُمْ and out of what وَمِمَّا ' provided them يُنفِقُونَ and who ٥ وَالَّذِينَ they spend ٦ أُولَٰئِكَ they are ٧ إِنَّ الَّذِي كَفَرُوا Sَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٨



تعلم القرآن الكريم لفظاً لفظاً

Study the Noble Qur'ân Word-for-Word

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

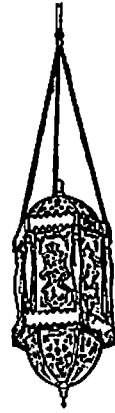
All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



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تعلم القرآن الكريم معنا

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the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

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﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ ١٥ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آمَنُوا مِنْهُمْ أَلْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿١٦﴾ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ إِذَا لَا تَرْتَابَ الْمُبْطِلُونَ ﴿١٧﴾

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ﴾ (of) the people argue and do not ﴿إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ (it) (is) better except (in a way) ﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾ those who do wrong of them ﴿وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ 15 and thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our Signs ﴿وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ﴾ and thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our Signs ﴿فَالَّذِينَ آمَنُوا مِنْهُمْ أَلْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ﴾ 16 and thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our Signs ﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ إِذَا لَا تَرْتَابَ الْمُبْطِلُونَ﴾ 17 and thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our Signs

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٨﴾ وَقَالُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا
عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾

the صُدُورِ in clear يَنْتَظِرُ signs آيَاتٌ it is هُوَ nay but بَلْ
the الَّذِينَ have been given أُوتُوا (of) those who breasts
Our Proofs يَجْحَدُ deny and reject وَمَا knowledge
why لَوْلَا and they say الظَّالِمُونَ ﴿٤٨﴾ the wrong-doers
أُنزِلَ from him آيَاتٌ Signs مِّن to him عَلَيْهِ sent down
his Lord قُل say إِنَّمَا only الْآيَاتُ the signs عِندَ (are) with
Allah وَإِنَّمَا and verily only أَنَا I am نَذِيرٌ plain
sent down أُنزَلْنَا that We أَنَا sufficient for them
أَوَلَمْ يَكْفِهِمْ is it not
down عَلَيْكَ to you الْكِتَابَ the Book يُتْلَى which is recited
to them إِنَّ فِي ذَلِكَ (is) a mercy وَذِكْرَى
and a reminder لِقَوْمٍ for people يُؤْمِنُونَ ﴿٥٠﴾ who believe

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَنَجِيًّا يَسِّرُهُمُ الشَّيْطَانُ وَمَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥١﴾ وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ
وَلَٰكِن يَّتْلَاهُمُ بَعْثَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٥٢﴾ وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَٰئِنْ جِئْتَهُمْ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٣﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ
مِنْ فَوْقِهِمْ مِّن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

قُلْ كَفَىٰ by sufficient is اللَّهُ Allah بَيْنِي between me وَيَسْأَلُكُمْ what He knows مَا in and between you شَهِيدًا as a witness يَعْلَمُ and on earth وَالَّذِينَ and the heavens السَّمَوَاتِ (is) in and those who آمَنُوا believe بِالْبَاطِلِ in falsehood وَكَفَرُوا who are هُمُ the losers أُولَٰئِكَ in Allah اللَّهُ disbelieve on the torment بِالْعَذَابِ and ask you to hasten وَاسْتَعْجِلُونَا and had it not been وَلَوْلَا (for them) أَجَلٌ مُّسَمًّى appointed the torment الْعَذَابُ would certainly have come to them وَلَيَأْتِيَنَّهُمْ while they وَهُمْ suddenly بَغْتَةً and surely it will come upon them لَا يَشْعُرُونَ not they ask you to hasten يَسْتَعْجِلُونَا percieve بِالْعَذَابِ they ask you to hasten surely will وَلَا on the torment جَهَنَّمَ Hell لَمُحِيطَةٌ (on) the Day (when) يَوْمَ the disbelievers بِالْكَافِرِينَ encompass above يَفْشَهُمْ the torment الْعَذَابُ shall cover them مِنْ the torment فَوْقَهُمْ and from وَهُمْ and تَحْتِ underneath أَرْجُلُهُمْ their feet وَيَقُولُ and تَذُقُوا a Voice shall say كُنتُمْ what مَا taste do تَعْمَلُونَ

52. Say (to them O Muhammad ﷺ): “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in *Bâtîl* (all false deities other than Allāh), and disbelieve in Allāh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”

يَنبَغِيَادَى الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَسِعَةً فَإِنِّي فَأَعْبُدُونَ ﴿٥١﴾ كُلُّ نَفْسٍ ذَاقَتْهُ الْمَوْتُ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٢﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَامِلِينَ ﴿٥٣﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٤﴾ وَكَأَن مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٥﴾

My بَعِبَادِي certainly إِنَّ believe مَأْمُونًا who الَّذِينَ O My slaves! earth وَسِعَتْ (is) فَاتَنِي therefore Me (Allah) فاعْبُدُونِ ﴿٥٦﴾ shall taste ذَاقَهُ person (soul) نَفْسٍ every كُلُّ (you should) worship الْمَوْتَ death ثُمَّ then إِنَّا unto Us تُرْجَعُونَ ﴿٥٧﴾ you shall be returned وَالَّذِينَ and those who مَأْمُونًا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous and doings لَنُؤْتِيَنَّهُمْ from مِّنْ to them We shall surely give a place عُرْشًا lofty dwelling تجري flows مِنْ تَحْتِهَا underneath it الْأَنْهَارُ the rivers خَالِدِينَ therein فَبِهَا to live forever نِعَمَ excellent is أَجْرُ the reward الْعَمِلِينَ ﴿٥٨﴾ (of) the workers الَّذِينَ those who are صَبْرًا patient and in رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿٥٩﴾ they put their trust وَكَانَ carry غَمَلٌ does not لَا living creature مِنْ so many and رِزْقَهَا its own provision اللَّهُ Allah بِرِزْقِهَا provides for it وَإِنَّاكُمْ and وَهُوَ for you وَهُوَ the All-Knower

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then unto Us you shall be returned. 58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allâh). 60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٥٦﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾ وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٥٨﴾ وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانُ لَوَ كَانُوا يَعْلَمُونَ ﴿٥٩﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ who مَنْ you were to ask them has created السَّمَوَاتِ the heavens وَالْأَرْضَ the earth وَسَخَّرَ and subjected الشَّمْسَ the sun وَالْقَمَرَ the moon لَيَقُولُنَّ and the moon اللَّهُ Allah they will surely reply فَأَنَّى how then يُؤْفَكُونَ ﴿٥٦﴾ اللَّهُ Allah they are deviating

الرِّزْقِ the provision لِمَنْ for whom يَشَاءُ He wills مِنْ of عِبَادِهِ His
 slaves وَمَقْدِرٌ and straitens (it) لِلَّهِ for him إِنَّ verily اللَّهُ Allah يَكُنْ
 you سَأَلْتَهُمْ and if وَلَكِنْ (is) All-Knower عَلَيْهِ ٥٦ thing مِنْ of every
 the sky السَّمَاءِ from مِنْ sends رَزَقَ who مَنْ are to ask them
 to the earth الْأَرْضَ therewith بِهِ and gives life مَاتَ water (rain)
 after مَوْتِهَا its death لَيَقُولُنَّ they will surely reply اللَّهُ Allah قُلْ
 most of أَكْثَرُهُمْ but بَلَّ to Allah ٥٧ all the praises are الْحَمْدُ say
 them لَا not يَفْقَهُونَ ٥٨ not وَمَا have sense وَهَذِهِ this الْحَيَاةُ
 the life الدُّنْيَا worldly إِلَّا but لَهُمْ amusement وَلَعِبٌ and play وَلَكِنْ
 (is) indeed لَهَا of the Hereafter الْآخِرَةِ the home أَذَارٌ and verily
 الْحَيَاةُ the life لَوْ if كَانُوا they يَعْلَمُونَ ٥٩ but knew

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. 64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٥٦ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَسْتَمْنَعُوا فَسَوْفَ يَعْلَمُونَ ٥٧ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَا لَبِطِلٌ يُؤْمِنُونَ وَيَنْعِمُوا اللَّهُ يَكْفُرُونَ ٥٨ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ٥٩ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٦٠

فَإِذَا رَكِبُوا and when رَكِبُوا they embark فِي on الْفُلِ a ship دَعَوْا they
 (their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah ٥٦ invoke
 but when فَلَمَّا religion جَاءَهُمْ He brings them safely يُشْرِكُونَ ٥٧ to الْبَرِّ
 join others in worship (of Allah) يَكْفُرُونَ ٥٨ they behold إِنَّا land
 We لَكْفُرُوا for that which بِمَا so that they be ungrateful

but **فَسَوْفَ** and that they take enjoyment **وَلِيَسْتَمْتَعُوا** have given them
أَنَّا seen **بَرَوَا** have they not **أَوَلَمْ** come to know **يَعْلَمُونَ** they will
 secure **أَوَانَا** a sanctuary **حَرَمًا** have made (Makkah) **جَعَلْنَا** that We
وَنَحْطِفُ from **مِنْ** men **النَّاسِ** while are being snatched away
 they believe **يُؤْمِنُونَ** then in false deities **أَفِيَالْبَاطِلِ** all around them
 and who **وَمَنْ** deny **يَكْفُرُونَ** (of) Allāh **اللَّهِ** and the Graces **وَنِعَمَةٍ**
 against **عَلَى** invents **أَتَتَى** than he who **يَمْنِي** does more wrong **أَقْلَمُ**
 when **لَا** the truth **بِالْحَقِّ** denies **كَذَّبَ** or **أَوْ** a lie **كَذِبًا** Allāh **اللَّهِ**
 a **جَهَنَّمَ** Hell **مَثْوًى** is there not **أَلَيْسَ** it comes to him **جَاءَهُ**
 and as for those **وَالَّذِينَ** for the disbelievers **لِلْكَافِرِينَ** dwelling
 We will surely guide them **لَنَهْدِيَنَّهُمْ** in us **فِيْنَا** strive hard **جَاهِدُوا** who
سُبُلَنَا to Our paths **وَلَاَإِنَّ** and verily **اللَّهِ** Allāh **لَمَعَ** (is) with **الْمُحْسِنِينَ**
 the good doers

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood — polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur'ān), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion — Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers)."

سُورَةُ الرَّحْمٰنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْغَافِلِينَ ۝۱
 عَالِمِ الْغُيُوبِ ۝۲ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيَهْدِي مَن يَوْزُنُ بِالْإِسْطِخْثِ ۝۳
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۴
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۵
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۶
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۷
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۸
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۹
 وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۝۱۰

عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٧﴾

the Romans ﴿الرُّومُ﴾ have been defeated غُلِبَتْ Alif-Lam-Mim ﴿المر﴾ in أَقْبَى the nearest الْأَرْضِ land وَهُمْ and they after فِتْنَةٍ after (few) يَضِيعُ within فِي will be victorious سَيَكْلِبُونَ their defeat مِنْ the matter الْأَمْرُ (is) with Allah ﷻ years ثَلَاثَ three to nine قَبْلُ before وَمِنْ بَعْدُ and after وَنَوْمِهِمْ and on that Day يَفْرَحُ and (of) الْمُؤْمِنُونَ the believers يَنْصُرُ with the help of Allah ﷻ He helps يَنْصُرُ He wills مَنْ whom يَكُنَّ the Most Merciful الرَّحِيمُ (is) the All-Mighty الْقَدِيرُ His promise Allah ﷻ لَا (of) Allah ﷻ not يَخْلِفُ fails وَعَدُهُ (of) men (people) أَكْثَرُ most وَلَكِنْ Promise يَكْمُرُونَ know يَكْمُرُونَ they know ظَاهِرًا the outside appearance of the life الدُّنْيَا of the world وَهُمْ and they are غَفْلُونَ (are) heedless of the Hereafter

Sûrat Ar-Rûm (The Romans) XXX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — 5. With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقٍّ وَأَجَلٍ مُّسَمًّى وَلَئِنْ كَثِيرًا مِّنَ النَّاسِ
يَلْقَآئِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ

قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لَإِلَهِ إِلَّا اللَّهُ يَعْلَمُهُمْ
وَلَكِنَّ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

not أَنَلَمَ do not they think in أَنفُسِهِمْ their own selves تَأَ and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ Allah created خَلَقَ and all that بَيْنَهُمَا (is) between them إِلَّا except بِالْحَقِّ with truth وَأَجَلٍ and for term تُسَمَّى and indeed وَإِنَّ many كَثِيرًا appointed and the meeting with رَبِّهِمْ their Lord لَكُفْرُونَ ﴿١٠﴾ deny do not يَسِيرُوا they travel فِي in the land الْأَرْضِ the land فَيَنْظُرُوا and see كَيْفَ (what) how كَانَ was عَاقِبَةُ the end الَّذِينَ (of) those قَبْلِهِمْ before them كَانُوا they were أَشَدَّ superior مِنْهُمْ to them قُوَّةً and in strength وَأَنَارُوا and they tilled الْأَرْضَ the earth وَعَمَرُوهَا these than what مِمَّا in greater numbers أَكْثَرَ populated it their رُسُلُهُم and there came to them وَجَاءَتْهُمْ have populated it Messengers بِالْبَيِّنَاتِ with clear proofs فَمَا then not كَانُوا was Allah يَظْلِمُهُم wronged them وَلَكِنَّ but كَانُوا they used to أَنفُسَهُمْ themselves يَظْلِمُونَ ﴿١١﴾ to wrong

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabarî*) 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١١﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٢﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٣﴾ وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٥﴾

Then كَانَ was عَنِيفَةً the end الَّذِينَ (of) those who did أَشْكُوا (of) the Signs they denied بِمَا نَبَأُوا the Signs because كَذَبُوا evil الشُّرَاقِبِ evil (of) Allah وَكَانُوا (were) and بِمَا of them يَسْتَهْزِئُونَ ❶ made then ثُمَّ the creation أَلْخَلَقَ originates يَدُّوْا Allah اَللَّهُ a mockery you will be ثُمَّ He repeats it ثُمَّ to Him تَرْجَعُونَ ❷ you will be returned وَيَوْمَ (when) and on the Day قَوْمُ will be established النَّاسَةُ will be plunged into destruction with deep regret يَلُكُّ the Hour the الْمُجْرِمُونَ ❸ (sinners) وَلَمْ the criminals and not يَكُنْ will be لَهُمْ their partners (whom they made equal to شُرَكَائِهِمْ of them and they will (themselves) وَكَانُوا intercessors شَفَعَتُوا Allah) and on the Day وَيَوْمَ reject كُفْرِهِمْ ❹ their partners بِشُرَكَائِهِمْ (when) قَوْمُ will be established النَّاسَةُ the Hour يَوْمَئِذٍ that Day يَنْفَرُقُونَ ❺ they shall be separated

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ❶ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ❷ فَسُبْحَنَ اللَّهِ جِئِن تُسْمَوْنَ وَجِئِن تُصْبِحُونَ ❸ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَجِئِن تُظْهِرُونَ ❹ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ❺

فَأَمَّا الَّذِينَ ءَامَنُوا then as for الَّذِينَ who believed وَعَمِلُوا and did الصَّالِحَاتِ righteous deeds فَهُمْ in رَوْضَةٍ a Garden of يُحْبَرُونَ ❶ they shall be honoured and made to enjoy

disbelieved كَفَرُوا those who الَّذِينَ and as for رَأَى luxurious life
 of الْآخِرَةِ and the meeting وَلِقَائِي Our Proofs بَيِّنَاتِنَا and denied وَكَذَّبُوا
 the torment الْعَذَابِ in فِي they (will) be فَأَزَلَّتْكُمُ the Hereafter
 تُحْضَرُونَ ﴿١٥﴾ Allah اَللّٰهُ so glorify فَسُبْحَنَ (shall be) brought forth
 you تُصْبِحُونَ ﴿١٦﴾ and when وَحِينَ you come to evening تُسْجُدُونَ when
 all the praises and thanks اَلْحَمْدُ and for Him وَلَهُ enter the morning
 and in the السَّمَوَاتِ and the earth وَالْأَرْضِ and the عِشْيَا
 you come to when the day تُظْهِرُونَ ﴿١٧﴾ and when وَحِينَ afternoon
 the living اَلْحَيِّ He brings يُخْرِجُ begins to decline
 the اَلْحَيِّ from مِنَ the dead اَلْمَيِّتِ and He brings وَيُخْرِجُ the dead
 its مَوْتَهَا after بَعْدَ the earth اَلْأَرْضِ and He revives وَيُحْيِي living
 shall you be brought out تُخْرَجُونَ ﴿١٨﴾ and thus وَكَذَلِكَ death
 (resurrected)

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and belied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān.") (*Tafsir At-Tabari*) 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿١٥﴾ وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾ وَمِنْ ءَايَاتِهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَخْلَفَ الْمَسِيحَ وَأَلْوَنَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِعَالَمِينَ ﴿١٧﴾

He created you **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** (are) **مِنْ** from **تُرَابٍ** dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** (are) His **ءَايَاتِهِ** and among **وَمِنْ** scattered **فَنَشِثُوكُمْ** human beings from **مِنْ** for you **لَكُمْ** He created **خَلَقَ** that **أَنَّ** Signs (is this) that you may find **إِنْتَسِكُوا** wives **أَزْوَاجًا** among yourselves **أَنْفُسِكُمْ** between **بَيْنَكُمْ** and He has put **وَجَعَلَ** in them **إِلَيْهَا** tranquility that **مَوَدَّةً** you affection **وَرَحْمَةً** and mercy **إِنَّ** in **فِي** verily **ذَلِكَ** who reflect **لَا يَذْكُرُونَ** (are) indeed signs **لِقَوْمٍ** for a people **يَتَفَكَّرُونَ** (of) **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** (is) the creation **خَلَقَ** and the difference **وَأَخْلَقَ** and the earth **وَالْأَرْضَ** the heavens **أَلْسِنَتِكُمْ** (of) your languages **وَالْوَرَيْكَزُ** in **فِي** verily **إِنَّ** and colours **لِلْعَالَمِينَ** for men of sound **لَا يَذْكُرُونَ** that **ذَلِكَ** knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٢٢﴾ وَمِنْ آيَاتِهِ يُرْسِلُكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٣﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٤﴾

by بِأَيِّلٍ is your sleep مَنَامُكُمْ His Signs and among مِّنْ and by day وَالنَّهَارِ night
(are) indeed signs of مِّنْ and your seeking وَابْتَغَاؤُكُمْ and by day وَالنَّهَارِ night
(are) indeed signs that لَا يَسْتَبِئُ in ذَٰلِكَ verily إِنَّ His bounty
يَقُومُ لِقَوْمٍ for a people يَسْمَعُونَ ﴿١٢٦﴾ and among مِّنْ who listen وَمِنَ who listen
by يُرِيكُمْ He shows you يُرِيكُمْ His Signs is that

from مِنْ and He sends down وَيَنْزِلُ and hope وَطَمًا way of fear
 السَّمَاءِ the sky مَاءً water (rain) فَيُنْجِي. and (He) revives بِهِ
 verily إِنَّ its death مَوْتَهَا after بَعْدَ the earth الْأَرْضِ therewith
 for a people لِقَوْمٍ (are) indeed signs لَايَنْتَبِ that ذَلِكَ in فِي
 (is) أَنْ His Signs مَايُنْبِئُهُ and among وَمِنْ who understand يَعْقِلُونَ ﴿٢٣﴾
 by بِأَمْرِهِ and the earth وَالْأَرْضِ the heaven السَّمَاءِ stands تَقُومُ that
 by دَعْوَهُ He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command
 will تَخْرُجُونَ ﴿٢٥﴾ you أَنْتُمْ behold إِذَا the earth الْأَرْضِ from مِنْ single call
 come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ فَتَسْبُحُ ﴿٢٣﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ
 الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ
 أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ
 الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَلَمْ (is) in فِي whoever مَنْ and to Him (belongs) وَلَهُ the heavens السَّمَوَاتِ
 وَالْأَرْضِ and the earth كُلُّ لَمْ فَتَسْبُحُ ﴿٢٣﴾ (are) obedient وَهُوَ
 then تَبْدَأُ Who الَّذِي And He يَبْدَأُ الْخَلْقَ originates
 for Him عَلَيْهِ (is) easier أَهْوَتْ and this وَهُوَ will repeat it يُعِيدُهُ
 وَلَهُ and His is الْمَثَلُ الْأَعْلَى the highest in فِي the السَّمَوَاتِ
 (is) the الْعَزِيزُ and He وَهُوَ and the earth وَالْأَرْضِ heavens
 for لَكُمْ He sets forth ضَرَبَ the All-Mighty الْحَكِيمُ ﴿٢٤﴾
 you مَثَلًا مِنْ أَنْفُسِكُمْ your own selves هَلْ لَكُمْ do لَكُمْ
 your أَيْمَانُكُمْ possess مَلَكَتْ those whom مَا among مِنْ you have

in it partners (to share as equal) as right hands
 then you We have bestowed on you what
 you fear them (are) equal (its possession)
 We explain (in thus each other as you fear
 who have to a people the Signs details)
 sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٦﴾ فَأَفْهَمَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ مُبَيِّنِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٢٨﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٩﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُبَيِّنِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاهُمْ مَنَّ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٠﴾

nay, but بلِ اتَّبَعَ الَّذِينَ follow those who ظَلَمُوا do wrong أَهْوَاءَهُمْ
 then who فَمَنْ knowledge عِلْمٍ without بَغَيْرِ their own lusts
 and وَمَا Allah has sent astray أَضَلَّ him whom مَنْ will guide
 so set (you) فَأَفْهَمَ helpers نَاصِرِينَ ﴿٢٦﴾ any مِنْ they have لَهُمْ not
 being upright حَنِيفًا towards the religion your face وَجْهَكَ
 فِطْرَتَ Allah's nature الَّتِي فَطَرَ which He has created النَّاسَ
 (is) in the change يَبْدِيلَ no لَا (on it) with عَلَيْهَا mankind
 creation Allah (of) ذَلِكَ that الدِّينُ the religion الْقَيِّمُ (is)
 not لَا of mankind أَكْثَرَ most but وَلَكِنَّ straight
 يَعْلَمُونَ ﴿٢٧﴾ know مُبَيِّنِينَ ﴿٢٨﴾ turning (in repentance) إِلَيْهِ to Him وَاتَّقُوهُ

and not وَلَا the prayer الصَّلَاةُ and offer وَأَقِمُوا and fear Him those who of مِنَ the polytheists of أَشْرِكِينَ ﴿٣١﴾ of the sects of الَّذِينَ سَبَّحُوا بِحَمْدِ رَبِّهِمْ وَكُنُوا هُمْ يُخْفُوا ﴿٣٢﴾ and become وَكُنُوا their religion دِينَهُمْ split up قَرَّبُوا ﴿٣٣﴾ each كُلِّ حزبٍ party بِمَا in that which لَهُمْ they have فَرِحُونَ ﴿٣٤﴾ harm ضَرَّ mankind النَّاسَ touches مَسَّ and when وَإِذَا rejoicing to إِلَيْهِ turning in repentance مُتَبِينَ (to) their Lord رَبَّهُمْ they cry of ثَمَّ Him ثُمَّ (but) إِذَا then إِذَا قَفَاهُمْ أَذَاهُمْ He gives them a taste مَتَّعَهُمْ of them بِرَبِّهِمْ with رَحْمَةً His Mercy إِذَا behold فَرِيقٌ a party مِنْهُمْ of them يُشْرِكُونَ ﴿٣٥﴾ their Lord associate

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. 30. So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanif* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣١﴾ أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٢﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٣﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٤﴾

We have لِيَكْفُرُوا for what بِمَا so as to be ungrateful أَتَيْنَاهُمْ you تَعْلَمُونَ but will فَسَوْفَ then enjoy فَتَمَتَّعُوا bestowed on them سُلْطَانًا to them عَلَيْهِمْ have We revealed أَنْزَلْنَاهُ or أَمْ come to know they كَانُوا of that which بِمَا speaks يَتَكَلَّمُ which فَهُوَ a Scripture

and when وَإِنَّا associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِ have been they rejoice فَرِحُوا of Mercy رَحْمَةً mankind النَّاسَ We cause to taste بِهَا an evil مِثْقَلُهُ afflicts them تُصِيبُهُمْ but when وَإِن there is then إِنَّا their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ because of what that أَن they see يَرَوْنَ do not أُولَئِكَ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ He اللَّهُ يَبْسُطُ enlarges the provision الرِّزْقَ for whom لِمَن يَشَاءُ in verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ who لَا يَنْتَرِ that لَآيَاتٍ (are) indeed signs لِقَوْمٍ ﴿٣٧﴾ for a people who believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَكَانَ ذَا الْقَرْيَةِ حَقْمٌ وَالْمَسْكِينِ وَإِنَّ السَّبِيلَ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٥﴾ وَمَا عَاتِبْتُمْ مِنْ رَبِّا لِيَرْثُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرِثُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْغُفُونَ ﴿٣٦﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُخَيِّبُكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِمَّنْ شَيْءٌ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣٧﴾

and the قَرْيَةِ so give حَقْمٌ the kindred وَالْمَسْكِينِ poor وَإِنَّ السَّبِيلَ (is) best خَيْرٌ that is ذَلِكَ and the wayfarer لِلَّذِينَ (of) Allah اللَّهُ the Face وَجْهَ who seek يُرِيدُونَ for those and that وَمَا will be successful الْمُفْلِحُونَ ﴿٣٥﴾ who هُمْ it is they in order that it may لِيَرْثُوا interest رَبِّا of رَبِّا you give عَاتِبْتُمْ which in increase فِي in أَمْوَالِ property (wealth) النَّاسِ (of) other people فَلَا and that which يَرِثُوا not it has increase عِنْدَ Allah اللَّهُ with وَمَا the Face وَجْهَ seeking زَكَاةٍ charity تُرِيدُونَ of رَبِّا you give عَاتِبْتُمْ shall have فَأُولَئِكَ (they) الْمُضْغُفُونَ ﴿٣٦﴾ then those هُمْ (of) Allah اللَّهُ

created **خَلَقَكُمْ** (is) He Who **الَّذِي** Allah is **اللَّهُ** manifold increase
 He **رَزَقَكُمْ** then **ثُمَّ** He provided for you **رَزَقَكُمْ** then **ثُمَّ** you
 is **هَذَا** He will give you life **يُحْيِيكُمْ** then **ثُمَّ** will cause you to die
مِنْ does **يَفْعَلُ** who **مَنْ** of your partners **مُشْرِكًا** of any **مِنْ** there
ذَلِكَ of **مِنْ** that **شَيْءٌ** any **شَيْءٌ** thing **سُبْحَنَهُ** Glory is to Him **وَقَعْلًا**
 they associate **يُشْرِكُونَ** above all that **عَمَّا** Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٩﴾ فَأَقْرَرْتُمْ وَجْهَكَ لِلدِّينِ الْقَنِينِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَذِي بَصْدَعُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ has appeared **الْبَرِّ** on **وَالْبَحْرِ** and sea **بِمَا**
 (of) **النَّاسِ** the hands **أَيْدِي** have earned **كَسَبَتْ** because of what
 (of **الَّذِي** a part **بَعْضُ** that Allah make them taste **لِيُذِيقَهُمْ** mankind
 they **يَرْجِعُونَ** in order that **لَعَلَّهُمْ** they have done **عَمِلُوا** that) which
 and see **فَانظُرُوا** the land **الْأَرْضِ** in **فِي** travel **سِيرُوا** say **قُلْ** may return
كَيْفَ (how) what **كَانَ** (of) those **الَّذِينَ** the end **عَاقِبَةُ** was **مِنْ قَبْلُ**
 so **أَكْثَرُهُمْ** were **كَانَ** before **مُشْرِكِينَ** most of them **فَأَقْرَرْتُمْ** polytheists
 straight **الْقَنِينِ** to the religion **لِلدِّينِ** your face **وَجْهَكَ** set you
 it **لَهُ** none can avert **لَا مَرَدَّ** a Day **يَوْمٌ** comes **يَأْتِي** there **أَنْ** before
 they (men) shall **يَصْدَعُونَ** on that Day **يَوْمَذِي** Allah **اللَّهُ** from **مِنْ**
 be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." 43. So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمْلِكُ أَنْ يَمْلِكُ ۚ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۚ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ۚ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَآمَنُوا بِهِمْ بِالْبَيِّنَاتِ فَأَنفَقْنَا مِنَ الَّذِينَ لَجَرُوا مَا كَانُوا حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۚ

مَنْ كَفَرَ on him (is) كُفْرُهُ disbelieves فَعَلَيْهِ and whosoever وَمَنْ disbelief they will prepare a good صَالِحًا does عَمِلَ then for themselves فَلَا نَفْسٍ يَمْلِكُ ۚ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا the disbelievers الْكَافِرِينَ ۚ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ۚ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَآمَنُوا بِهِمْ بِالْبَيِّنَاتِ فَأَنفَقْنَا مِنَ الَّذِينَ لَجَرُوا مَا كَانُوا حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۚ

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). 45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُمْ كَسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٤﴾ وَإِن كَانُوا مِن قَبْلِ أَن يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٥﴾ فَانظُرْ إِلَى مَآثِرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُعِجٌ مَّوْقِفٌ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾ وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ﴿٤٧﴾

اللَّهُ (is He) الَّذِي Who يُرْسِلُ sends الرِّيحَ the winds فَتُثِيرُ so سَحَابًا they raise فَيَبْسُطُهُ clouds فِي and He spreads them كَيْفَ how يَشَاءُ He wills وَجَعَلَهُمْ (make) كَسْفًا (rain) drops فَتَرَى until you see الْوَدْقَ fragments into خِلَالِهِ from مِنْ come forth فَإِذَا their midst أَصَابَ then when بِهِ has made them fall on (with it) مَنْ whom يَشَاءُ He wills مِنْ of and verily وَإِن rejoice ﴿٤٤﴾ they يَسْتَبْشِرُونَ lo! إِذَا His slaves عِبَادِهِ (rain) was sent down يُنْزَلَ that أُنْ before مِنْ they were كَانُوا upon them عَلَيْهِمْ (rain) before that لَمُبْلِسِينَ ﴿٤٥﴾ (of) اللَّهُ (of) رَحْمَتِ the effects مَآثِرِ at إِلَى look فَانظُرْ despair كَيْفَ Allah how يُحْيِي He revives الْأَرْضَ the earth بَعْدَ after مَوْتِهَا its death إِنَّ verily ذَٰلِكَ (Allah) is لَمُعِجٌ that Who shall raise مُعِجٌ every شَيْءٍ thing and He is وَهُوَ the dead أَلَمْ يَكُنْ on كُلِّ and they قَدِيرٌ ﴿٤٦﴾ Able وَلَئِن and if أَرْسَلْنَا We send رِيحًا a wind فَرَأَوْهُ and they مُصْفَرًّا see it (their tilth) لَّظَلُّوا then behold مِنْ بَعْدِهِ after it يَكْفُرُونَ ﴿٤٧﴾ disbelieve

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) — just before it was sent down upon them — they were in despair! 50. Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْأُصْمَىٰ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٠﴾ وَمَا أَنتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥١﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٢﴾

فَإِنَّكَ لَا تَسْمِعُ the dead الْمَوْتَى make hear cannot لَا so verily you
 when إِذَا the call الْأُدْعَى the deaf الْأُصْمَى make hear تَسْمِعُ nor you can
 وَلَّوْا مُدْبِرِينَ ﴿٥٠﴾ they turn وَمَا their backs turning away أَنتَ and not
 their ضَلَالَتِهِمْ from (of) the blind الْعُمَى guide يَهْدِي you are
 those who مَنْ but إِلَّا you can make to hear تَسْمِعُ not إِنْ straying
 have يُؤْمِنُ believe بِآيَاتِنَا in Our Proofs فَهُمْ and they مُسْلِمُونَ ﴿٥١﴾
 Who الَّذِي Allah (is He) اللَّهُ ﴿٥٢﴾ submitted to Allah in Islam
 made (gave) جَعَلَ then ضَعْفٍ weakness ثُمَّ created you
 made (gave) جَعَلَ then قُوَّةً strength ضَعْفٍ weakness after
 He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةً after
 the الْعَلِيمُ and He is وَهُوَ he wills يَشَاءُ what مَا creates
 the All-Powerful الْقَدِيرُ ﴿٥٢﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness

and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يَقُولُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَيَوْمَ the سَاعَةُ will be established تَقُومُ and on the Day (when) Hour يُقْسِرُ the criminals الْمُجْرِمُونَ will swear لَبِثُوا not مَا the criminals كَذَلِكَ thus كَانُوا they were يَقُولُونَ ﴿٥٥﴾ they were ever deluded وَقَالَ and will say الَّذِينَ and will say أُولَئِكَ those who أُوتُوا those who have been bestowed with الْعِلْمَ knowledge and faith وَالْإِيمَانَ and faith لَقَدْ indeed لَبِثْتُمْ until (of) Allah the Decree كِتَابِ in you have stayed إِلَى (of) Allah the Day يَوْمَ so this is الْبَعْثِ (of) Resurrection the Day لَبِثْتُمْ (of) Resurrection وَلَكِنَّكُمْ (of) Resurrection but you كُنتُمْ were لَا not تَعْلَمُونَ ﴿٥٦﴾ knowing فَيَوْمَئِذٍ so on that Day لَا not يَنْفَعُ will benefit الَّذِينَ those who ظَلَمُوا did wrong مُعْذِرَتُهُمْ excuse of theirs وَلَا nor هُمْ they يُسْتَعْتَبُونَ ﴿٥٧﴾ will be allowed to return to seek Allah's Pleasure

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: “Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.” 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh’s Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ يَقُولُ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

وَلَقَدْ in في for mankind النَّاسِ We have set forth صَرَيْنَا and indeed وَلَقَدْ
 هَذَا this الْقُرْآنِ Quran مِن every كُلِّ of parable وَلَئِنْ but if
 جَنَّتَهُمْ they will say يَقُولَنَّ any sign يَأْتِيُوْا you bring to them
 (nothing) كَفَرُوا those who disbelieve إِنَّ verily أَنْتَ you are
 on مُبْطِلُونَ ۞ seals اللَّهُ Allah عَلَى on thus يَطْبَعُ كَذِبَكَ falsifiers
 قُلُوبِ the hearts الَّذِينَ (of) those who لَا not يَعْلَمُونَ ۞ know
 فَاصْبِرْ so be patient إِنَّ verily وَعَدَ the promise اللَّهُ Allah (of) حَقُّ
 those who الَّذِينَ discourage you and let not وَلَا (is) true
 have certainty of faith يُوَفِّيكَ ۞ not لَا

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of Faith discourage you from conveying Allâh's Message (which you are obliged to convey).

سُورَةُ الْقَمَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
 بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝
 الْحَكِيمِ ۝ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝
 مُسْتَكْبِرًا كَانَتْ تَسْمَعُهَا كَانَتْ فِي أذُنَيْهِ وَقَرَّأَ بَشِيرَةً بِعَذَابٍ أَلِيمٍ ۝

Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh
 the Most Gracious, the Most Merciful

Alif-Lam-Meem ﴿١﴾ these are the Verses of the Book ﴿٢﴾ the Wise ﴿٣﴾ a guide and a Mercy ﴿٤﴾ for the good-doers ﴿٥﴾ those who offer the prayer and give charity (Zakat) and they have faith with certainty in the Hereafter ﴿٦﴾ (they) such on guidance from their Lord and of the successful (are) the successful and of mankind (is he) who purchases idle talks to mislead from the path of Allah by way of knowledge and takes it without mockery such for them and when a humiliating and when Our Verses are recited to such one he turns away in pride as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ân). 3. A guide and a mercy for the *Muhsinûn* (good-doers). 4. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿١﴾ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٣﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ and do (of) ﴿١﴾ (are) Gardens جَنَّاتُ for them righteous deeds

Delight خَلِيدِينَ (it is) a promise وَعَدَ therein فِيهَا to abide forever (of) Allah حَقًّا and He وَهُوَ in truth the All-Mighty الْعَزِيزُ He has created خَلَقَ the All-Wise الْحَكِيمُ ⑩ and set بَعَثَ without عَمَدٍ any pillars تَرَوْنَهَا that you can see وَالْقَى that it should تَمِيدَ lest firm mountains أَنْ the earth رَوَى the earth shake يَكْمُ with you وَتَكُ and He scattered فِيهَا therein مِنْ of the sky دَابَّةً all animals وَأَرْسَلْنَا and We sent down مَاءً water (rain) فَانْبَثَا and We caused (plants) to grow فِيهَا therein مِنْ of every نَجْعٍ kind كَرِيمٍ ⑪ goodly

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ⑪ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ⑫ وَلَئِذَا قَالَ لِقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ⑬

هَذَا خَلْقُ (of) Allah اللَّهُ (is) the creation of this is مَاذَا Me others الَّذِينَ have created خَلَقَ what is there مِنْ دُونِهِ those besides Him بَلِ the wrong-doers الظَّالِمُونَ nay فِي in the (are) ضَلَالٍ error مُبِينٍ ⑪ وَلَقَدْ and indeed آتَيْنَا We bestowed upon لُقْمَانَ the wisdom الْحِكْمَةَ لُقْمَانُ (saying) أَنْ اشْكُرْ to give thanks لِلَّهِ he gives thanks يَشْكُرْ only فَإِنَّمَا and whoever يَشْكُرْ Allah is gives thanks لِنَفْسِهِ وَمَنْ for his ownself كَفَرَ and whoever غَنِيٌّ Allah اللَّهُ then verily فَإِنَّ ungrateful حَمِيدٌ ⑫ is All-Rich غَنِيٌّ ALL said لِقْمَانُ and (remember) when وَلَئِذَا Worthy of all-praise لُقْمَانُ advising him يَعِظُهُ when he was وَهُوَ to his son لِأَبْنِهِ Luqman لَا O my son! تَشْرِكْ not with Allah بِاللَّهِ join in worship others

final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَبْنُؤُا إِنِّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنُؤُا أَقِمِ الصَّلٰوةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

equal to the مِثْقَالَ it be تَكُ if إِن indeed it إِنِّهَا O my son! and حَبَّةٍ weight (of) a grain حَبَّةٍ weight of حَرْدَلٍ mustard seed فَتَكُنْ and though it be فِي in صَخْرَةٍ a rock أَوْ or فِي in السَّمٰوٰتِ the heavens أَوْ or فِي in الْأَرْضِ the earth يَأْتِ will bring forth بِهَا it اللَّهُ Allah إِنَّ (is) Subtle (in bringing out that grain) لَطِيفٌ Allah is اللَّهُ verily خَبِيرٌ ﴿١٦﴾ Well-Aware (of its place) يَبْنُؤُا O my son! أَقِمِ offer الصَّلٰوةَ from عَنِ and forbid وَأَنَّهُ good بِالْمَعْرُوفِ and command وَأَصْبِرْ evil and bear with patience عَلَىٰ (on) مَا (are) some of these مِنْ these ذَٰلِكَ verily إِن befalls you أَصَابَكَ the important الْأُمُورِ ﴿١٧﴾ commands وَلَا and not تُصَعِّرْ turn away خَدَّكَ your face (cheek) لِلنَّاسِ from men وَلَا nor تَمْشِ walk فِي through the earth مَرَحًا in insolence إِنَّ verily اللَّهُ Allah لَا not يُحِبُّ likes كُلَّ each مُخْتَالٍ arrogant فَخُورٍ ﴿١٨﴾ boaster

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). 17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْمَعِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

and lower وَأَغْضُضْ your walking مَشْيِكَ in فِي and be moderate أَقْصِدْ
(of) مِنْ (of) صَوْتِكَ your voice إِنَّ أَنْكَرَ the harshest الْأَصْوَاتِ
(of) the الْمَعِيرِ (is) indeed the voice (saying) لَصَوْتُ all voices
has سَخَّرَ Allah that أَنْ see you تَرَوْا do not donkey
مَا subjected لَكُمْ for you مَا in فِي the heavens السَّمَوَاتِ and
and has completed وَأَسْبَغَ the earth (is) in فِي and whatever
عَلَيْكُمْ upon you نِعَمَهُ His Graces ظَاهِرَةً (both) apparent (seen) وَبَاطِنَةً
(is he) who مَنْ mankind yet of النَّاسِ and hidden (unseen)
knowledge بِغَيْرِ Allah about فِي disputes يُجَادِلُ without عِلْمٍ
giving light مُنِيرٍ a book كِتَابٍ nor وَلَا guidance هُدًى nor
وَلِذَا قِيلَ and when it is said لَهُمُ to them اتَّبِعُوا مَا follow
we نَتَّبِعُ nay بَلْ they say قَالُوا Allah sent down أَنْزَلَ which
on it (following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow
مَابَاءَنَا our fathers أَوَلَوْ even if كَانَ was الشَّيْطَانُ Satan يَدْعُوهُمْ
(of) the Fire السَّعِيرِ torment عَذَابِ to إِلَىٰ inviting them

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

وَمَنْ يُسْلِمْ and whosoever submits وَجْهَهُ his face إِلَى اللَّهِ to Allah وَهُوَ مُحْسِنٌ while he is good doer فَقَدِ indeed he has grasped the most trustworthy hand-hold بِالْعُرْوَةِ الْوُثْقَىٰ the most trustworthy hand-hold وَإِلَى اللَّهِ to Allah عَاقِبَةُ return all matters وَمَنْ whoever his disbelieve كُفْرُهُ let not disbelieved فَلَا let not his disbelieve KUFRAH you and We shall inform them فَنُنَبِّئُهُمْ (is) their return مَرْجِعُهُمْ to Us إِلَيْنَا Us بِمَا what they did عَمِلُوا they did إِنَّ اللَّهَ verily Allah عَلِيمٌ the All-Knower (is in) the breasts (of men) الصُّدُورِ of what بِذَاتِ All-Knower نُمَتِّعُهُمْ We let them enjoy قَلِيلًا for a little while ثُمَّ then نَضْطَرُّهُمْ then We shall oblige them إِلَى عَذَابٍ a torment غَلِيظٍ (enter) a torment وَلَئِنْ a great and if سَأَلْتَهُمْ you ask them مَنْ who has created خَلَقَ the heavens and the earth السَّمَوَاتِ and the earth لَيَقُولُنَّ and the earth وَالْأَرْضَ the heavens (are) to Allah قُلِ Allah say اللَّهُ all the praises and thanks الْحَمْدُ say (are) to Allah بَلْ but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ know

22. And whosoever submits his face (himself) to Allāh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allāh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!" But most of them know not.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَافٍ وَاحِدٌ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

لِلَّهِ (is) in whatsoever مَا to Allah (belongs) the السَّمَوَاتِ (is) and the earth وَالْأَرْضِ He is الْغَنِيُّ Allah verily إِنَّ and the earth الْحَمِيدُ (is) All-Rich and if أَقْلَمَ trees شَجَرَةٍ (of) the earth on فِي the earth the sea (were ink) يَمْدُ to add to it مِنْ بَعْدِهِ Sَبْعَةُ behind it yet, not نَفِدَتْ would be exhausted كَلِمَاتُ Allah أَبْحُرٍ seas مَا (of) Allah إِنَّ verily اللَّهُ Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ (is) All-Wise nor وَلَا your creation خَلَقَكُمْ (is) not مَا All-Wise resurrection إِلَّا but كَفَافٍ as a person وَاحِدٌ single إِنَّ verily اللَّهُ you see do not تَرَ All-Seer is All-Hearer سَمِيعٌ Allah that اللَّهُ that يُولِجُ merges اللَّيْلَ the night فِي the night النَّهَارِ into day وَيُولِجُ the day and merges النَّهَارَ the day فِي the day اللَّيْلِ into the night وَسَخَّرَ the sun and has subjected (employed) الشَّمْسَ and the moon وَالْقَمَرَ each running إِلَى for أَجَلٍ term مُسَمًّى an appointed وَأَنَّ and that اللَّهُ Allah بِمَا of all what تَعْمَلُونَ you do خَبِيرٌ (is) All-Aware

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَظُفُلٍ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَسَّارٍ كَفُورٍ ﴿٣٢﴾

ذَٰلِكَ (is) the Truth because He اللهُ Allah is أَنَّ that is and that مَا يَدْعُونَ they invoke مِنْ دُونِهِ besides Him الْبَاطِلُ (is) the falsehood and that وَأَنَّ (is) the Most High Most Great الْكَبِيرُ ﴿٣٠﴾ the Most-Great أَلَمْ تَرَ do not see you أَنَّ the ships تَجْرِي sail in the sea الْبَحْرِ through by نِعْمَتِ the Grace of Allah اللهُ (of) لِيُرِيَكُمْ that He may show you of His Signs آيَاتِهِ in verily إِنَّ فِي ذَٰلِكَ this لَآيَاتٍ (are) Signs of every صَبَّارٍ patient شَكُورٍ ﴿٣١﴾ grateful (person) وَإِذَا and when they غَشِيَهُمْ like shades مَوَاجٌ a wave covers them دَعَوْا they invoke Allah اللهُ مُخْلِصِينَ with sincerity لَهُ to Him الدِّينَ in faith فَلَمَّا but when نَجَّاهُمْ He brings them safe إِلَى to الْبَرِّ land فَمِنْهُمْ but there are among them مُقْنَصِدٌ those that stop in the middle وَمَا none denies بِآيَاتِنَا Our Signs إِلَّا except كُلِّ every خَسَّارٍ ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtîl* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَرَبُّكُمْ شَدِيدُ الْعِقَابِ ﴿١﴾ فَلَا تَعْبُدُوا إِلَّا اللَّهَ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّا ذَاكَ تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٢﴾

to your رَبِّكُمْ be afraid and dutiful أَتَقُوا mankind O النَّاسُ
 can avail يَجْزِي not لَا a Day (when) يَوْمًا and fear وَخَشَوْا Lord
 وَالِدٌ father عَنْ for وَلَدِهِ his son وَلَا nor مَوْلُودٌ a son هُوَ he جَاوِزٌ
 can avail عَنْ for وَالِدِهِ his father شَيْئًا anything إِنَّك verily وَعَدَ
 the promise اللَّهُ (of) Allah حَقٌّ (is) true فَلَا let not تَعْتَرِضْكُمْ
 deceive you الْحَيَوةُ the life الدُّنْيَا the worldly وَلَا nor يَغُرَّنَّكُمْ
 the chief deceiver (Satan) الشَّيْطَانُ about اللَّهِ Allah deceive you
 إِنَّ Verily اللَّهُ Allah عِنْدَهُ with Him عِلْمٌ (is) the knowledge السَّاعَةِ
 (of) the Hour وَنَزَّلَتْ (and) He sends down الْغَيْثَ the rain وَيَسَّرَ
 and knows مَا and that which فِي in الْأَرْحَامِ the wombs وَمَا and not تَدْرِي
 knows نَفْسٌ a soul مَاذَا what تَكْسِبُ it will earn غَدًا tomorrow
 and not وَمَا and تَدْرِي knows نَفْسٌ a soul بِأَيِّ in what أَرْضٍ (is)
 land تَمُوتُ it will die إِنَّ Verily اللَّهُ Allah is عَلِيمٌ All-Knower
 خَبِيرٌ All-Aware ﴿٣١﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَنتَ لَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٣﴾

يَذِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ عَلَيْهِمُ الْغَيْبُ وَالشَّهَادَةُ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَيَدْعُ الْإِنْسَانَ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

the heaven **يُدَبِّرُ** He arranges **الْأَمْرَ** (every) affair **مِنَ** from **السَّمَاءِ** to Him **إِلَى** it will go up **بَعْرُجٌ** then **تُرَى** the earth **الْأَرْضِ** a thousand **أَلْفَ** the space of which **يُقَدَّرُهُ** is **كَانَ** one day **يَوْمٍ** in **مَسْنُو** years **مِمَّا** of what **تَعُدُّونَ** you count (of your years) **ذَلِكَ** and **عَلِيمٌ** that is He **الْقَیْبِ** the unseen **وَالشَّهَادَةِ** (of) the unseen **الْعَزِيزُ** the All-Mighty **الرَّحِيمُ** the Most Merciful **الَّذِي** the seen **أَمْسَنَ** Who made good **كُلَّ** every **شَيْءٍ** thing **خَلَقَهُ** He created **وَبَدَأَ** and He began **خَلَقَ** the creation **الْإِنْسَانِ** (of) man **مِنَ** from **طِينٍ** clay **ثُمَّ** then **جَعَلَ** He made **نَسْلَهُ** from **مِنَ** his offspring **مِنْ** then **مِلْءٍ** semen **مِنْ** from **مَاءٍ** (water) semen **مَهِينٍ** worthless **ثُمَّ** then **سَوَّاهُ** He fashioned him in due proportion **وَنَفَخَ** and breathed **فِيهِ** and He gave **وَحَمَلَ** His soul **رُوحِيَّةً** from **مِنَ** into him **وَلَكُم** you **الْأَبْصَارَ** hearing (ears) **وَالْأَبْصَارَ** and sight (eyes) **وَالْأَبْصَارَ** and hearts **فَلْيَا** little (is) **مَا** what **تَشْكُرُونَ** thanks you give

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٥﴾ قُلْ بَنُو فَنَكُم مَّلَكُ الْمَوْتِ الَّذِي يُكَلِّمُكُمْ ثُمَّ إِلَيَّ رُجُوعُكُمْ ﴿١٦﴾ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٧﴾

وَقَالُوا إِذَا ضَلَلْنَا when **أَوْذَا** and they say **وَقَالُوا** we are (dead and become) lost **ضَلَلْنَا** in **الْأَرْضِ** the earth **أَوْنَا** shall we **لَفِي** be in **خَلْقٍ** a creation **جَدِيدٍ** new **بَلْ** nay but **هُمْ** they **بِلِقَاءِ** the meeting with **رَبِّهِمْ** their Lord **كَافِرُونَ** deny **قُلْ** say **بَنُو فَنَكُم** will take your souls **مَلَكَ** the angel

أَلَمْ يَكُنْ أَلَّذِي of death أَلَمْ يَكُنْ over you بِكُمْ is set ثُمَّ then إِلَى to
 رَبِّكُمْ your Lord تَرْجَعُونَ ﴿١١﴾ and if وَلَوْ you shall be returned
 the criminals (sinners) الْمُجْرِمُونَ when إِذْ you only could see
 their Lord رَبِّهِمْ before عِنْدَ their heads رُءُوسِهِمْ shall hang
 رَبَّنَا (saying) Our Lord أَبْصَرْنَا We have now seen and heard وَسَمِعْنَا
 righteous good deeds صَالِحًا we will do نَعْمَلْ so send us back فَأَرْجِعْنَا
 إِنَّا now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
 يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

surely We would have given لَآتَيْنَا We had willed شِئْنَا and if وَلَوْ
 took effect حَقَّ but وَلَكِنْ its guidance هُدًى soul نَفْسٍ every كُلَّ
 الْقَوْلُ the word مِنِّي From Me لَأَمْلَأَنَّ that I will fill جَهَنَّمَ Hell
 then الْجِنَّةِ jinn وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ together فَذُوقُوا
 the meeting لِقَاءَ you forgot نَسِيتُمْ because of what بِمَا taste you
 We too نَسِينَاكُمْ surely إِنَّا هَٰذَا (of) the Day of yours يَوْمِكُمْ
 the الْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا will forget you
 يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ for what بِمَا abiding
 they ذُكِّرُوا when إِذَا those who الَّذِينَ in Our Signs آيَاتِنَا believe
 and خَرُّوا of them بِهَا are reminded and وَسَبَّحُوا prostrate
 not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify
 are proud يَسْتَكْبِرُونَ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

نَسَجَافِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٣﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَتْ فَاسِقًا لَا يَسْتَوُونَ ﴿١٥﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

نَسَجَافِي جُنُوبِهِمْ forsake their sides عَنِ of الْمَضَاجِعِ (their) beds يَدْعُونَ and رَبَّهُمْ they invoke خَوْفًا in fear وَطَمَعًا and hope وَمِمَّا and رَزَقْنَاهُمْ of what يُنفِقُونَ ﴿١٣﴾ We have bestowed on them فَلَا they spend نَفْسٌ knows مَّا a soul أُخْفِيَ what is kept hidden لَهُمْ is kept hidden قُرَّةِ of joy أَعْيُنٍ (of their) eyes جَزَاءً as a reward بِمَا as a reward كَانُوا what they used to do كَانِ is then he who أَفَمَنْ do يَسْتَوُونَ ﴿١٤﴾ they used to do لَا sinner فَاسِقًا is كَمَنْ like him who مُؤْمِنًا a believer يَسْتَوُونَ ﴿١٥﴾ as for أَمَّا equal are they ءَامَنُوا those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds فَلَهُمْ for them جَنَّاتُ Gardens الْمَأْوَىٰ (as shelter) نُزُلًا to reside بِمَا for what كَانُوا used to do ﴿١٦﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ

يَهُدَىٰ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ
مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾

وَأَمَّا الَّذِينَ فَسَقُوا those who and as for النَّارِ (is) the Fire كَلَّمَا everytime أَرَادُوا أَن يَخْرُجُوا to get away مِنْهَا therefrom أُعِيدُوا they will be put back فِيهَا in it وَقِيلَ the torment عَذَابِ taste you ذُوقُوا to them لَهُمْ and it will be said (with) in it يَهُدَىٰ you used to كُنْتُمْ which (of) the Fire النَّارِ (of) the Fire تُكَذِّبُونَ deny ﴿٢٠﴾ وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ the near Dُونَ the torment الْعَذَابِ the supreme لَعَلَّهُمْ in order that يَرْجِعُونَ they may return وَمَنْ أَظْلَمُ and who does more wrong مِمَّنْ than he who ذُكِّرَ he is reminded of the Verses رَبِّهِ of His Lord ثُمَّ then أَعْرَضَ he turns aside عَنْهَا therefrom إِنَّا verily We مِنَ the الْمُجْرِمِينَ shall exact retribution مُنْقِمُونَ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). 22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ مَاتَنَّا مَوْسَىٰ الْكَتَبَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ
أَيُّمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

وَلَقَدْ and indeed مَا آتَيْنَا We have given مُوسَى Moses the كِتَابَ Scripture فَلَا so not تَكُنْ be you فِي in مَرَاتِبٍ of doubt مِنْ of لِقَائِهِ meeting him and We made it وَحَمَلْنَاهُ (of) Israel (٢٣) Children from مَنْهُمْ and We made وَحَمَلْنَا leaders يَهْدُونَ giving guidance بِأَمْرِنَا under Our Command لَمَّا when صَبَرُوا they were patient وَكَانُوا and used to believe with certainty بِآيَاتِنَا in Our Verses (Signs) يُوقِنُونَ (٢٤) will judge بَيْنَهُمْ is He Who رَبُّكَ your Lord هُوَ verily between them (of) Resurrection الْقِيَامَةِ on the Day يَوْمَ between them differ اَوَّلَهُمْ in it فِيهِ they used to وَخَلِيفَتُهُ (٢٥) how (that) it guides (explains) يَهْدِي is it not لَهُمْ for them كَمْ (of) before them مِنْ قَبْلِهِمْ We have destroyed أَهْلَكْنَا many الْقُرُونِ previous generations يَمْشُونَ in فِي they walk about مَنْكِبِهِمْ (are) truly signs لَا كَيْفَ that ذَلِكَ in فِي verily إِنَّ their dwellings أَفَلَا would not يَسْمَعُونَ (٢٦) they listen

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ (٢٧) وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ (٢٨) قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ (٢٩) فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ (٣٠)

أَوَلَمْ يَرَوْا they seen أَنَّا We that نَسُوقُ drive الْمَاءَ water إِلَى to الْأَرْضِ land الْجُرُزِ the dry فَنُخْرِجُ We

two قَلْبَيْنِ (from) مِنْ for any man رَجُلٍ Allah ﷻ made جَعَلَ not
 hearts فِي in جَوْفَيْهِ his body وَمَا and not جَعَلَ He made أَنْزَلَكُمْ
 you declare to be like your mother's تُكَلِّهُنَّ whom أَلْفَى your wives
 He جَعَلَ and not وَمَا your real mothers أُمَّهَاتِكُمْ of them مِنْ
 backs that أَدْعِيَاءَكُمْ your adopted sons أَبْنَاءَكُمْ your real sons ذُرِّيَّتَكُمْ
 and Allah ﷻ with your mouths بِأَفْوَاهِكُمْ (is) your saying قَوْلَكُمْ
 يَقُولُ the truth وَهُوَ and He يَهْدِي guides السَّبِيلَ (to) the (Right) Way

Sûrat Al-Ahzâb (The Confederates) XXXIII

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do. 3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs). 4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَلِإِخْوَانِكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١﴾ أَلْفَى أُولَى الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُمْ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أُولِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٢﴾

أَدْعُوهُمْ لِأَبَائِهِمْ call them by their fathers هُوَ that أَقْسَطُ (is) more
 just عِنْدَ with ﷻ Allah ﷻ فَإِنْ but if لَمْ not تَعْلَمُوا you
 know أَبَاءَهُمْ their fathers فَلِإِخْوَانِكُمْ (call them) your brothers فِي

and وَلَيْسَ and your freed slaves وَمَوْلَاكُمْ the religion (Islam) الدِّين in you make أَعْطَاكُمْ in what سِيئًا sin جُنَاحٌ on you عَلَيْكُمْ there is no deliberately تَعَمَّدَتْ what مَا except وَلَكِنْ therein بِدْءٍ a mistake قُلُوبُكُمْ intended اللَّهُ and is كَانَ your hearts قُلُوبُكُمْ intended (is) أُولَى the Prophet النَّبِيُّ Most Merciful رَحِيمًا Oft-Forgiving their ownelves أَنفُسِهِمْ than مِنْ to the believers بِالْمُؤْمِنِينَ closer and those who وَأُولُوا (are) their mothers أَهْلَهُنَّ and his wives وَأَزْوَاجُهُ (are) closer أَوْلَى some of them بَعْضُهُمْ blood relations الْأَرْحَامِ are بَعْضُ (of) Allah اللَّهِ the Decree كُتِبَ in فِي to each other الْمُؤْمِنِينَ the believers الثَّانِيينَ and the emigrants وَالْمُهَاجِرِينَ except إِلَّا and the emigrants الْمُؤْمِنِينَ the believers أَن تَفْعَلُوا you do إِلَيَّ to أَوْلِيَائِكُمْ your brothers مَعْرُوفًا kindness كَانَتْ has been ذَلِكَ in فِي this أَلْكِتَابِ Book (of Divine مكتوبًا Decrees) written

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَلَوْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لَيَسْئَلَنَّ الَّذِينَ كَفَرُوا عَذَابًا أَلِيمًا ﴿٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

وَلَوْ أَخَذْنَا from مِنْ We took أَخَذْنَا and (remember) when النَّبِيِّينَ the Prophets مِيثَاقَهُمْ their covenant وَمِنْكَ and from وَمِنْ and from نُوحٍ and Abraham وَإِبْرَاهِيمَ and Moses وَمُوسَى and Jesus وَعِيسَى

أَتَى son مَرْيَمَ (of) Mary وَأَخَذْنَا We took مِنْهُمْ from them يَشْفَقَا the الصَّادِقِينَ that He may ask لَيْسَ a strong عَظِيمًا covenant and He has prepared رَاحَةً their truth صِدْقِهِمْ about عَنْ truthful لِلْكَافِرِينَ عَذَابًا for the disbelievers أَلِيمًا painful يَأْتِيهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا remember فَضْلَهُ favour اللَّهِ there came against you جَاءَتْكُمْ when إِذْ to you عَلَيْكُمْ (of) Allah جُنُودٌ hosts (soldiers) فَارْسَلْنَا and We sent عَلَيْهِمْ against them رِيحًا you saw them رُوحًا not لَمْ and forces (soldiers) وَجُنُودًا winds وَكَانَ and is اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿١٠﴾
All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

إِذْ جَاءَكُمْ from فَوْقَكُمْ above you وَمِنْ أَسْفَلَ below مِنْكُمْ and you وَإِذْ زَاغَتِ the eyes أَبْصَارُ the hearts الْقُلُوبُ and reached الْحَنَاجِرَ the throats وَتَظُنُّونَ about Allah بِاللَّهِ and you were doubting الظُّنُونًا ﴿١٠﴾ هُنَالِكَ there ابْتُلِيَ the believers الْمُؤْمِنُونَ were tried زُلْزِلُوا all doubts هُنَالِكَ there ابْتُلِيَ the believers الْمُؤْمِنُونَ were tried زُلْزِلُوا and shaken زِلْزَالًا ﴿١١﴾ وَإِذْ a mighty شَدِيدًا ﴿١١﴾ يَقُولُ and when يَقُولُ said

their قُلُوبِهِمْ in فِي and those (who) وَالَّذِينَ the hypocrites
 hearts مَرَضٌ (is) a disease (doubt) وَمَا did not promise وَعَدْنَا
 and delusions وَإِنْ but غُرُوبًا ١٧ and His Messenger ﷺ
 قَالَ when طَائِفَةٌ a party مِنْهُمْ of them يَا أَهْلَ يَثْرِبَ
 (of) Yathrib لَا (there is) no مَقَامٌ stand لَكُمْ for you فَارْجِعُوا
 therefore go back وَرَبِّسْتُمْ and ask for permission فَرِيقٌ
 of them اَلَيْسَ the Prophet ﷺ (of) يَقُولُونَ saying إِنَّ truly
 homes عَوْرَتُهُمْ lie open وَمَا and not هِيَ they are يَمُورُهُمْ lay open
 not يُرِيدُونَ they wished إِلَّا but فِرَارًا ١٨ to flee

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ١٧ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ
 مِنْ قَبْلُ لَا يُولُونَ إِلَّا ذُبُرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ١٨ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا
 لَا تُمْنُونَ إِلَّا قَلِيلًا ١٩

وَلَوْ and if دَخَلَتْ had entered عَلَيْهِمْ on them مِّنْ أَقْطَارِهَا all its
 sides ثُمَّ then سِئِلُوا they had been exhorted الْفِتْنَةَ to trial
 they would have لَآتَوْهَا (i.e. renegade from Islam to polytheism)
 and not تَلَبَّثُوا with فِيهَا they would have hesitated
 it إِلَّا but بَسِيرًا ١٧ a little وَلَقَدْ and indeed كَانُوا they had عَاهِدُوا
 to يُولُونَ not لَا before مِنْ قَبْلُ Allah ﷻ made a covenant with
 turn الْآذُبُرُ their backs وَكَانَ (must) be عَهْدُ and Allah ﷻ
 Allah مَسْئُولًا ١٨ answered for قُلْ say لَنْ will never يَنْفَعُكُمْ
 or الْفِرَارُ flight إِنْ if فَرَرْتُمْ you flee مِنَ الْمَوْتِ death أَوِ
 قَتْلٍ killing وَإِذَا and then لَا not تُمْنُونَ you will enjoy إِلَّا
 قَلِيلًا ١٩ a little

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَقْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

قُلْ مَنْ say who is ذَا he الَّذِي who يَعْصِمُكُمْ can protect you مِنَ from اللَّهِ Allah إِنْ if أَرَادَ He intends بِكُمْ for you سُوءًا harm أَوْ or أَرَادَ intends بِكُمْ on you رَحْمَةً mercy وَلَا and not يَجِدُونَ will find لَهُمْ for themselves مِنْ دُونِ other than اللَّهِ Allah وَلِيًّا a protector (guardian) وَلَا nor نَصِيرًا a helper ﴿١٧﴾ قَدْ verily يَعْلَمُ those who keep back (men) from fighting اللَّهُ knows الْمُعَوِّقِينَ from among you مِنْكُمْ and those who say وَالْقَائِلِينَ لِإِخْوَانِهِمْ they come here هَلُمَّ brothers إِلَيْنَا towards us وَلَا and not يَأْتُونَ the battle الْبَأْسَ (themselves) come إِلَّا except قَلِيلًا a little أَشِحَّةً being miserly عَلَيْكُمْ towards you فَإِذَا then when جَاءَ the fear لَقُوفُ you will see them رَأَيْتَهُمْ looking إِلَيْكَ to you تَدُورُ revolving أَعْيُنُهُمْ their eyes كَالَّذِي like (those of) one whom يُغْشَى like (those of) one whom يُغْشَى over him مِنَ (from) الْمَوْتِ death فَإِذَا but when ذَهَبَ the fear لَقُوفُ departs سَلَفُوكُمْ they will smite you بِأَلْسِنَةٍ sharp tongues حِدَادٍ miserly أَشِحَّةً عَلَى towards الْخَيْرِ good أُولَئِكَ therefore makes fruitless فَأَحْبَطَ have believed اللَّهُ Allah أَعْمَلَهُمْ their deeds وَكَانَ and is ذَلِكَ that عَلَى for اللَّهِ Allah يَسِيرًا is ever easy ﴿١٩﴾

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any

Walî (protector, supporter) or any helper. 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

يَحْسِبُونَ the confederates الْأَحْزَابَ they think لَمْ not يَذْهَبُوا have
the confederates الْأَحْزَابُ should come يَأْتِ and if withdrawn وَإِنْ
in the deserts بَادُونَ they were أَنَّهُمْ if لَوْ they would wish
among the الْأَعْرَابِ the bedouins يَسْأَلُونَ asking عَنْ about أَنْبَائِكُمْ
not مَا among you فِيكُمْ they were كَانُوا and if وَلَوْ your news
قَاتَلُوا they would fight إِلَّا but قَلِيلًا ﴿٢٠﴾ a little لَقَدْ indeed كَانَ لَكُمْ
of Allah ﷻ the Messenger of ﷻ in ﷻ you have
hopes in يَرْجُوا (was) كَانَ for him who لِمَن good حَسَنَةٌ an example
Allah ﷻ and remembers وَذَكَرَ the Last الْآخِرَ and Day وَالْيَوْمَ
the believers الْمُؤْمِنُونَ saw رَأَى and when كَثِيرًا ﴿٢١﴾ much
الْأَحْزَابُ the confederates قَالُوا they said هَذَا this is مَا what وَعَدَنَا
and had وَصَدَقَ and His Messenger ﷻ Allah ﷻ promised us
and not وَمَا and His Messenger ﷻ Allah ﷻ spoken the truth
and زَادَهُمْ إِلَّا in faith إيمَانًا and تَسْلِيمًا ﴿٢٢﴾
submissiveness

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. 22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢١﴾
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٢﴾
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٣﴾

among the believers رِجَالٌ (are) men who have صَدَقُوا (are) men who have been true to what عَاهَدُوا they made covenant with Allah الله عَلَيْهِ (on it) فَمِنْهُمْ of them مَّنْ who قَضَىٰ have fulfilled their نَحْبَهُ obligations (have become martyrs) and some of them وَمِنْهُمْ they changed (their بَدَّلُوا but never وَمَا are waiting يَنْتَظِرُ (are) who بَدَّلُوا covenant) that may reward لِيَجْزِيَ in the least ﴿٢١﴾ and punish الصَّادِقِينَ the men of truth بِصِدْقِهِمْ and punish وَيُعَذِّبَ for their truth the men of truth الصَّادِقِينَ the men of truth the hypocrites الْمُنَافِقِينَ if شَاءَ He wills أَوْ or يَتُوبَ He wills أَوْ or يَتُوبَ He wills Oft-Forgiving اللَّهُ verily إِنَّ (on) them عَلَيْهِمْ those الَّذِينَ Allah الله and drove back وَرَدَّ Most Merciful ﴿٢٢﴾ who كَفَرُوا disbelieved بِغَيْظِهِمْ in their rage لَمْ not يَنَالُوا they gained خَيْرًا advantage وَكَفَىٰ and is SuffICIENT اللَّهُ Allah الْمُؤْمِنِينَ the believers الْقِتَالَ (for) the believers وَكَانَ and is قَوِيًّا Allah الله قَوِيًّا All-Mighty عَزِيزًا All-Strong ﴿٢٣﴾

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَافُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا فَرِيزَتْهَا فَلْتَمَكِّنْ لَهُنَّ قُرُوءَهُنَّ وَأَسْرِحْنَ سَرَكَاهُنَّ جَمِيلًا ﴿٢٨﴾

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ those who and brought down الَّذِينَ the People أَهْلِ of
 from (of) the Scripture الْكِتَابِ the People أَهْلِ of
 صَيَاصِيهِمْ from (of) the Scripture الْكِتَابِ the People أَهْلِ of
 terror الرُّعْبَ their hearts قُلُوبِهِمْ into فِي and cast وَقَذَفَ their forts
 and you made captives تَأْسِرُونَ you killed تَقْتُلُونَ a group فَرِيقًا
 their أَرْضَهُمْ and He caused you to inherit وَأَوْرَثَكُمْ a group ﴿٢٦﴾
 lands دِيَارَهُمْ and their houses وَأَمْوَالَهُمْ and their riches (wealth) وَأَرْضًا
 and is وَكَانَ you had trodden تَطَافُوهَا not لَمْ and a land which
 Allah عَلَى (on) كُلِّ every شَيْءٍ thing قَدِيرًا ﴿٢٧﴾ Able to do يَا أَيُّهَا
 you (are) كُنتُمْ if إِنْ to your wives لِّأَزْوَاجِكَ say قُلْ Prophet النَّبِيُّ
 and its وَرِيزَتْهَا worldly الدُّنْيَا the life الْحَيَاةُ you desire تُرِيدُونَ
 I will make you a provision أَمْتَعَنَّ then come فَعَالَيْنَ glitter
 وَأَسْرِحَنَّ سَرَكَاهُنَّ and set you free سَرَكَاهُنَّ in a جَمِيلًا ﴿٢٨﴾
 handsome

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَلِإِنْ كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾ يٰٓأَيُّهَا النَّبِيُّ مَنْ يَأْتِ مِنْكُمْ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

وَلِإِنْ كُنتُمْ تُرِيدُونَ Allah الله desire وَرَسُولَهُ Allah and His
 then فَإِنَّ (of) the Hereafter الْآخِرَةَ and the Home وَالْآدَارَ Messenger

for the good-doers **لِلْمُحْسِنَاتِ** has prepared **أَعَدَّ** Allah **اللَّهُ** verily
مِنْكُمْ an enormous **عَظِيمًا** reward **أَجْرًا** amongst you
of **مِنْكُمْ** commits **يَأْتِ** whoever **مَنْ** (of) the Prophet **النَّبِيِّ** O wives
will be **يُضَاعَفُ** open **مُبَيَّنَةً** illegal sexual intercourse **بِفَاحِشِكُمْ** you
and **وَكَاثِبًا** (twice) **ضِعْفَيْنِ** the torment **الْعَذَابُ** for her **لَهَا** doubled
(is) easy **بِيسَرٍ** Allah **اللَّهُ** for **عَلَى** that **ذَلِكَ** is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَأَذْكُرَكَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٦٦﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦٧﴾

وَأَذْكُرَكَ مَا يُتْلَىٰ that which مَا and remember وَأَذْكُرَكَ
(of) Allah اللَّهُ the Verses آيَاتِ from مِنْ your houses بُيُوتِكُنَّ
Most is لَطِيفًا كَانَ Allah اللَّهُ verily إِنَّ and the Wisdom الْحِكْمَةِ
the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٦٦﴾ Courteous
and الْمُسْلِمَاتِ and the Muslims (female) الْمُسْلِمَاتِ Muslims (male)
and الْقَانِتِينَ and the believers (female) الْقَانِتَاتِ the believers (male)
and الْقَانِتَاتِ the obedient (females) الْقَانِتَاتِ the obedient (males)
and those women who are وَالصَّادِقَاتِ and those men who are truthful
and those وَالصَّابِرَاتِ and those men who are patient وَالصَّابِرِينَ truthful
and those men who are humble وَالْخَاشِعِينَ women who are patient
and those وَالْمُتَصَدِّقَاتِ and those women who are humble وَالْمُتَصَدِّقَاتِ
and those women who give وَالْمُتَصَدِّقَاتِ men who give charity
and those وَالصَّائِمَاتِ and those men who fast وَالصَّائِمَاتِ charity
their فُرُوجَهُمْ and those men who guard وَالْحَافِظِينَ women who fast
chastity وَالْحَافِظَاتِ and those women who guard (it) وَالذَّاكِرَاتِ
much كَثِيرًا Allah اللَّهُ and those men who remember
has prepared أَعَدَّ and those women who remember (Allah)
عَظِيمًا ﴿٦٧﴾ and reward وَأَجْرًا forgiveness مَغْفِرَةً for them اللَّهُ
a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men

and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zukât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٦٥﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٦﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٦٥﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٦﴾

and not for a believing man it is and not for a believing woman when a believing man or woman decreed by Allah and His Messenger that there should be in any option them their decision in any option and whoever disobeys Allah and His Messenger indeed he has strayed into error (into) error clear and (remember) when you said to him Grace Allah on him and you have done favour on him to yourself keep to yourself to yourself what you hide in but you hide fear Allah and you fear will make (it) manifest Allah and you people and Allah had better right and Allah should fear Him so when accomplished Zaid from her (his) desire from her the believers on there may be not so that (of) their wives (of) the wives in (respect) blame from adopted sons when they have accomplished from them (of) command and must be (their) desire them fulfilled Allah

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضى الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٦﴾
 الَّذِينَ يَلْفُفُونَ رِسَالَتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٧﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ
 رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا
 كَبِيرًا ﴿٣٩﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٠﴾

مَا there not كَانَ is عَلَى on النَّبِيِّ the Prophet مِنْ any حَرَجٍ blame فِيمَا
 فَرَضَ in that which اللَّهُ has made legal سُنَّةَ for him
 فِي (of) اللَّهُ Way those who الَّذِينَ with خَلَوْا have passed away
 مِنْ قَبْلُ before وَكَانَ and is أَمْرُ Command اللَّهُ (of) قَدَرًا
 convey يَلْفُفُونَ those who الَّذِينَ a determined مَقْدُورًا a decree
 and do لَا and fear Him وَيَخْشَوْنَهُ (of) اللَّهُ the Messages
 and is وَكَفَى except إِلَّا anyone أَحَدًا fear لَا not
 sufficient بِاللَّهِ is اللَّهُ as a Reckoner حَسِيبًا is مَا not
 your men رِجَالِكُمْ of (of) any man أَحَدٍ father مُحَمَّدٌ
 and the وَلَكِنْ but رَسُولَ (he is) اللَّهُ (of) وَخَاتَمَ the Messenger
 of every شَيْءٍ and is وَكَانَ of the Prophets النَّبِيِّينَ Last
 thing عَلِيمًا All-Aware يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا
 remember اللَّهُ Allah ذِكْرًا remembrance كَبِيرًا with much وَسَبِّحُوهُ
 and afternoon وَأَصِيلًا morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. 41. O you who believe! Remember Allâh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and '*Asr* prayers].

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٨﴾ فَحَيَّاهُمْ
يَوْمَ يَقُولُهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٣٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٠﴾ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤١﴾ وَيُبَشِّرُ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٢﴾ وَلَا تَطِيعُ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ
أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوْنَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٤﴾

unto you ﷻ sends blessings Who ﷻ He (it is) ﷻ
from ﷻ that He may bring you out ﷻ and His angels ﷻ
to ﷻ and He is ﷻ light ﷻ into ﷻ darknesses ﷻ
on the ﷻ their greetings ﷻ Merciful ﷻ the believers
and He ﷻ (will be) peace ﷻ they shall meet Him ﷻ Day
ﷻ a generous ﷻ a reward ﷻ for them ﷻ has prepared
as ﷻ have sent you ﷻ surely We ﷻ Prophet ﷻ O
and a warner ﷻ and a bearer of good news ﷻ and a witness
ﷻ by His Permission ﷻ Allah ﷻ to ﷻ and a caller ﷻ
and give glad tidings to ﷻ spreading light ﷻ and a lamp
ﷻ the believers ﷻ that ﷻ is ﷻ for them ﷻ from ﷻ Allah
obey ﷻ and do not ﷻ a Great ﷻ Bounty / Grace
and the hypocrites ﷻ and the disbelievers ﷻ
disregard ﷻ their harm ﷻ and put your trust ﷻ in ﷻ Allah
ﷻ as a Trustee ﷻ Allah ﷻ and is Sufficient ﷻ
O ﷻ you who ﷻ believe ﷻ when ﷻ you marry ﷻ the believing women
before ﷻ divorce them ﷻ and then ﷻ believing women

أَنْ تَسُوهُنَّ that you have sexual intercourse with them فَآ لَا not
 (Iddah) divorce waiting عِنْدُ of مِنْ on them عَلَيْهِنَّ you have
 so give فَمَعُوهُنَّ that you count in respect of them تَتَدَوَّنَهَا period
 ١٩ جَمِيلًا in a manner سَرَلًا and set them free وَمِنْهُنَّ them a present
 in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the *Qur'ân* and the *Sunnah* — the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubî*) 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
 عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ
 أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
 مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٩

يَتَأْتِيهَا O النَّبِيُّ إِنَّا have made lawful أَحْلَلْنَا verily, We
 you have paid ءَاتَيْتَ to whom الَّتِي your wives أَزْوَاجَكَ to you
 possesses مَلَكَتْ and those whom وَمَا their bridal money أَجُورَهُنَّ
 Allah اللَّهُ has given أَفَاءَ from those that مِمَّا your right hand يَمِينُكَ
 (of) your paternal uncle عَمِّكَ and the daughters وَبَنَاتِ to you عَلَيْكَ

and وَنِسَاتِ (of) your paternal aunts عَمَّتِكَ and the daughters وَنِسَاتِ (of) your maternal uncle خَالَكِ the daughters migrated هَاجِرَنَ who أَلْفَى (of) your maternal aunts خَالَاتِكَ daughters she مَلَكَتْ if إِنْ believing مُؤْمِنَةً and a woman وَأَمْرًا with you مَلَكَتْ herself نَفْسَهَا offers to the Prophet ﷺ if إِنْ أَرَادَ wishes أَلْفَى the Prophet أَنْ يَسْتَنْكِحَهَا marry her خَالِصَةً a privilege لَكَ for you We know مِنْ دُونِ other than الْمُؤْمِنِينَ the believers قَدْ indeed عَلِمْنَا about أَنْزَجِهِمْ We have enjoined فَرَضْنَا عَلَيْهِمْ upon them فِي أَمْوَالِهِمْ their wives وَمَا and those whom مَلَكَتْ possess أَيْمَانَهُمْ on their right hands لِكَيْلَا in order that not يَكُونَ عَلَيْكَ there should be Oft-Forgiving عَفُورًا Allah ﷻ and is وَكَانَ a difficulty حَاجًّا you رَحِيمًا Most Merciful

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

تُرْجَى مَنْ نَشَاءُ مِنْهُنَّ وَتَقْوَى إِلَيْكَ مَنْ نَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدَّى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَبَرَضْتَ بِمَا آيَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَنْزِلَ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

تُرْجَى مَنْ نَشَاءُ whom you can postpone وَمِنْ أَبْغَيْتَ whom you will وَتَقْوَى إِلَيْكَ and you may receive وَمِنْ عَزَلْتَ of those whom you desire وَمِنْ أَعْجَبَكَ sin جُنَاحَ it is no وَلَا have set aside ذَلِكَ on you

and not (their eyes) **أَعْيُنُهُنَّ** may be cooled **تَقَرَّرَ** that **أَنْ** better
يَحْزَنَ they grieve **وَرَضِينَ** and may be pleased **بِمَا** with what **مَالَتْهُنَّ**
 you give them **كُلُّهُنَّ** all of them **وَاللَّهُ** and Allah **يَعْلَمُ** knows **مَا**
 in what is **فِي** your hearts **وَكَانَ** and is Ever **عَلِيمًا** Allah **عَلِيمًا**
 Most Forbearing **لَا** it is not **يَحِلُّ** lawful **لَكَ**
 (to marry) women **مِنْ بَعْدِ** after this **وَلَا** and nor **أَنْ**
 change **بَيْنَهُنَّ** them **مِنْ** for **أَنفَعِ** other wives **وَلَوْ** even though
 attracts you **حُسْنُهُنَّ** their beauty **إِلَّا** except those whom **مَا**
 possess **يَمِينُكَ** your right hand **وَكَانَ** and is Ever **عَلِيمًا** Allah **عَلَى**
 over **كُلِّ** all **شَيْءٍ** things **رَاقِبًا** a watcher

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبِظٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ أَنْ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

يَا أَيُّهَا O **الَّذِينَ آمَنُوا** you who **لَا** believe **تَدْخُلُوا** enter **بُيُوتَ** the
 houses **النَّبِيِّ** of the Prophet **إِلَّا** except **أَنْ** when **يُؤْذَنَ** permission
 is given **لَكُمْ** to you **إِلَى** for **طَعَامٍ** a meal **غَيْرَ** not **نَبِظٍ** (and then) **تَنْظِيرٍ**
 to wait **إِنَّهُ** for its preparation **وَلَكِنْ** but **إِنَّمَا** when **دُعِيتُمْ** you are
 invited **فَادْخُلُوا** (then) enter **فَإِذَا** and when **طَعِمْتُمْ** you have taken
 your meal **فَانْتَشِرُوا** (then) disperse **وَلَا** (without) **مُسْتَقْسِمِينَ**

conceal it **تُخْفُوهُ** or **أَوْ** anything **شَيْئًا** you reveal **يُبْدُوْا** whether **إِنْ**
فَإِنَّ **اللّٰهَ** **عَلِيْمًا** verily **كَانَ** Allah **يَكُنِّي** of every **شَيْءٍ** thing **عَلَيْهِمْ**
 their **أَبَائِهِمْ** in **فِي** on them **عَلَيْهِمْ** sin **جُنَاحَ** (it is) no **لَا** All-Knower
 fathers **وَلَا** nor **أَبْنَاؤُهُمْ** their sons **وَلَا** nor **إِخْوَانُهُمْ** their brothers **وَلَا**
 the sons **أَبْنَاءُ** nor **وَلَا** (of) their brothers **إِخْوَانُهُمْ** the sons **أَبْنَاءُ** nor
أَخَوَاتُهُمْ (of) their sisters **وَلَا** nor **نِسَائِهِمْ** their women **وَلَا** nor **مَا**

what مَلَكَت possessed أَيْتَنَّهُنَّ their right hands وَأَقْبَعَن and fear الله Allah إِنْ verily الله Allah is عَلَى over كُلِّ every شَيْءٍ thing
 a witness شَهِيدًا إِنَّ الله Allah وَمَلَائِكَتُهُ and His angels
 you بَصُلُّونَ send blessings عَلَى on النَّبِيِّ the Prophet يَا أَيُّهَا O الَّذِينَ you
 believe آمَنُوا صَلُّوا send your blessings عَلَيْهِ on him وَسَلِّمُوا
 and greet (him) قَلِيلًا إِنَّ with greetings الَّذِينَ verily those who
 annoy يُوذِرُونَ Allah الله and His Messenger وَرَسُولُهُ has cursed لَعَنَهُم
 them اللهُ Allah فِي in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter
 وَأَعَدَّ and has prepared لَهُمْ for them عَذَابًا مُهِينًا ٥٧
 a humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. 56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). 57. Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ٥٥ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِكُنَّ مِنْ جُلُوبِهِمْ ذَلِكَ آدَتُهُ أَنْ يَعْرِفَنَ فَلَا يُؤْذِنَنَّ وَاللَّهُ غَفُورًا رَحِيمًا ٥٦ لَئِنْ لَّمْ يَنْهَ الْمُتَنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَعُغْرَتَكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٥٧ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أُحْذَرُوا وَقِيلُوا بُهْتَانًا ٥٨ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ٥٩ يَسْخَاكُ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عَلِمْتُهَا عِنْدَ اللَّهِ وَمَا بِيَدِكَ لَمَلَّ السَّاعَةِ تَكُونُ فَرَسًا ٦٠ إِنَّ اللَّهَ لَمَنَّ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦١ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلَايًا وَلَا نَصِيرًا ٦٢ يَوْمَ تَقَلَّبَ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ٦٣

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!" 64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَ ۖ رَبَّنَا ءَاتِنِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا ﴿٦٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَاذَنَّا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا verily we and they will say رَبَّنَا Our Lord and they mislead us فَاضَلُّنَا and our great ones وَكُبَرَاءَنَا our chiefs سَادَتَنَا (from) السَّبِيلَ ﴿٦٤﴾ رَبَّنَا the (right) way ءَاتِنِهِمْ Our Lord! double ضِعْفَيْنِ مِنَ (of) الْعَذَابِ torment and curse them وَالْعَنَتُمْ double believe ءَامَنُوا who اَلَّذِينَ O you يٰٓأَيُّهَا a mighty كَبِيرًا ﴿٦٥﴾ with a curse لَا تَكُونُوا be كَالَّذِينَ like those who ءَاذَنَّا مُوسَىٰ annoyed Moses فَبَرَأَهُ but cleared him وَمِمَّا قَالُوا of that which they alleged وَكَانَ and was he عِنْدَ (to) اللَّهُ Allah وَجِيهًا ﴿٦٦﴾ honourable and speak وَقُولُوا Allah اَتَّقُوا fear اَلَّذِينَ O you ءَامَنُوا who a word سَدِيدًا ﴿٦٦﴾ forth to

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

يُصْلِحْ your deeds أَعْمَالَكُمْ for you لَكُمْ He make sound يُغْفِرْ and you ذُنُوبَكُمْ your sins وَمَنْ who يُطِيعِ obeys اللَّهَ Allah وَرَسُولَهُ His Messenger فَقَدْ and indeed فَازَ won عَظِيمًا a great victory ﴿٧١﴾ إِنَّا We did offer عَرَضْنَا truly اَلْأَمَانَةَ the trust and the السَّمَوَاتِ the heavens وَالْجِبَالِ and the mountains فَأَبَيْنَ but they declined أَنْ to بِحَمَلِهَا of it وَحَمَلَهَا bore it الْإِنْسَانُ man إِنَّهُ verily he كَانَ was ظَلُومًا unjust (to himself) جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ Allah to punish the الْمُنَافِقِينَ the hypocrites (men) وَالْمُنَافِقَاتِ and hypocrites (women) وَالْمُشْرِكِينَ and those men who associate partners with اللَّهَ Allah وَالْمُشْرِكَاتِ and those women who associate partners with اللَّهَ Allah وَيَتُوبَ and will pardon اللَّهُ Allah عَلَى on الْمُؤْمِنِينَ the believing men وَالْمُؤْمِنَاتِ the believing women وَكَانَ and is اللَّهُ Allah غَفُورًا Most Merciful رَحِيمًا Oft-Forgiving ﴿٧٣﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجَزٍ أَلِيمٌ ﴿٢﴾ وَبَرَىٰ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٣﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكُمُ إِذَا مَرَّقْتُمْ كُلَّ مُمَرَّقٍ إِنَّكُم لَفِي خَلْقٍ جَدِيدٍ ﴿٤﴾

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا those who believe (there is) مَغْفِرَةٌ forgiveness and do الصَّالِحَاتِ good deeds أُولَٰئِكَ those (are) لَهُمْ those who for whom and a provision وَرِزْقٌ generous and a provision كَرِيمٌ ﴿١﴾ Our generous against strive سَعَوْا but those who فِي آيَاتِنَا against those who (there is) مُعْجِرِينَ Signs to frustrate them أُولَٰئِكَ those (there is) لَهُمْ those for whom (there is) عَذَابٌ a torment مِّن (of) رَّجَزٍ painful punishment أَلِيمٌ ﴿٢﴾ وَبَرَىٰ painful knowledge and see الَّذِينَ أُوتُوا those who have been given الْعِلْمَ knowledge that what أُنْزِلَ is revealed إِلَيْكَ to you from رَّبِّكَ your Lord هُوَ الْحَقُّ (is) the truth وَيَهْدِي (is) the truth and it guides إِلَى to صِرَاطٍ Lord Owner of all الْعَزِيزِ (of) the Exalted in Might الْحَمِيدِ ﴿٣﴾ shall disbelieve كَفَرُوا those who and say وَقَالَ praise who will tell you نَدُلُّكَ we direct you عَلَى to رَجُلٍ a man يَبْتَغِيكُمُ you have been scattered إِذَا (that) مَرَّقْتُمْ when fully مَرَّقَ scattered إِنَّكُم (will be) indeed in لَفِي then, verily you خَلْقٍ new creation جَدِيدٍ ﴿٤﴾

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفَرَأَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ نَاشًا نُخَسِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَنْجِيَالُ أَوْيَىٰ مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْحَدِيدُ ﴿١٠﴾ أَنْ أَعْمَلَ سِنِينَ وَقَدَّرَ فِي السَّيِّئِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is or a lie كَذِبًا Allah against عَلَى has he made أَفَرَأَى there in him جِنَّةٌ a madness بَلِ no but الَّذِينَ those who لَا يُؤْمِنُونَ disbelieve بِالْآخِرَةِ in the Hereafter فِي (are) in the torment وَالضَّلَالِ what (to) إِلَى they see أَفَلَمْ do not far الْبَعِيدِ and error (is) behind them خَلْفَهُمْ and what وَمَا (is) before them أَيْدِيهِمْ We will of السَّمَاءِ the heaven وَالْأَرْضِ with them بِهِمُ We shall sink نُخَسِفُ or the earth أَوْ the earth تُسْقِطُ upon them كِسَفًا a piece of السَّمَاءِ the cause to fall for every لِكُلِّ (is) a sign آيَةٌ this ذَلِكَ in verily فِي heaven عَبْدٌ slave مُنِيبٌ who turns to Allah ﴿٩﴾ and indeed ءَاتَيْنَا and on David دَاوُدَ have bestowed مِنَّا from Us فَضْلًا grace يَنْجِيَالُ (saying) O you mountains أَوْيَىٰ glorify (Allah) مَعَهُ with him وَالطَّيْرُ the birds and the birds وَأَنَّا soft and We made لَهُ for him الْحَدِيدُ perfect coats of mail armour سِنِينَ you make أَعْمَلَ that أَنْ وَقَدَّرَ (the rings) فِي and balance well of السَّيِّئِ chain armour وَاعْمَلُوا of what truly I إِنِّي righteousness صَالِحًا and work you (men) تَعْمَلُونَ you do بَصِيرٌ ﴿١١﴾ All-Seer (am)

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

وَلَسُلَيْمَنَّ الرِّيحَ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ وَأَسَلنا لَهُ عَيْنَ الْفِطْرِ وَمِنَ الْجِنَّ مَنْ يَعمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ
وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِن عَذَابِ السَّعِيرِ ﴿١١﴾ يَعمَلُونَ لَهُ ما يَشاءُ مِن تَحْزِيبٍ وَتَمَثِيلٍ وَجِفانٍ كَالْجَوَابِ
وَقدُورٍ رَّاسِيَتٍ أَعْمَلُوا آلَ داوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ ﴿١٢﴾

وَلَسُلَيْمَنَّ the wind الرِّيحَ and to Solomon (We subjected) غُدُوها its
was a month's شَهْرٌ morning (stride from sunrise till midnoon)
and its afternoon (stride from midday to sunset) رَواحُها (journey)
for شَهْرٌ and We caused to flow وَأَسَلنا was a month's (journey) شَهْرٌ
the الْجِنَّ and from وَمِنَ of (molten) brass الْفِطْرِ a spring عَيْنَ him
by the بِإِذْنِ in front of him بَيْنَ يَدَيْهِ worked يَعمَلُ who مَنْ jinn
turned aside يَزِغْ and whosoever وَمَنْ (of) his Lord رَبِّهِ leave
We shall cause him to نُذِقْهُ Our Command أَمْرِنَا from عَنْ of them
taste of the blazing Fire السَّعِيرِ ﴿١١﴾ عَذَابِ of the يَمِنْ
of he desired يَشاءُ what مَا for him لَهُ they worked/made
and basins وَجِفانٍ and images وَتَمَثِيلٍ high rooms (niches) تَحْزِيبٍ
كَالْجَوَابِ and (cooking) cauldrons وَقدُورٍ as large as reservoirs رَّاسِيَتٍ
of David دَاوُدَ O family آلَ work you أَعْمَلُوا fixed (in their places)
شُكْرًا with thanks وَقَلِيلٌ but few مِّنْ of عِبَادِيَ My slaves الشَّكُورِ ﴿١٢﴾
(are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired,

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا فَضَيْنَا عَلَيْهِوَالْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَمْ بَلَدَةٍ طَيِّبَةٍ وَرَبٌّ غَفُورٌ ﴿١٥﴾

فَلَمَّا death الْمَوْتَ for him عَلَيْهِو We decreed فَضَيْنَا then when
 دَلَّهُمْ nothing of عَلَى informed them (jinns) مَوْتِهِ his death إِلَّا
 which was تَأْكُلُ (of) the الْأَرْضِ a little creature دَابَّةُ except
 he fell خَرَّ so when فَلَمَّا his stick (cane) مِنسَأَتَهُ gnawing away
 they had تَبَيَّنَ clearly الْجِنُّ the jinns أَن that لَوْ if كَانُوا
 they would have stayed لَبِثُوا not مَا the Unseen الْغَيْبَ known
 there كَانَ indeed لَقَدْ humiliating الْمُهِينِ the torment فِي in
 a sign آيَةٌ their dwelling place مَسْكِنِهِمْ in for Saba' was
 and on the left وَشِمَالٍ the right hand يَمِينٍ on two gardens جَنَّتَانِ
 and رِزْقِ the provision رَبِّكُمْ (of) your Lord وَاشْكُرُوا and eat
 and a Lord طَيِّبَةٍ fair وَرَبٌّ and a Lord غَفُورٌ be grateful
 Oft-Forgiving ﴿١٥﴾

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِم سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَافِرِينَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالٍ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا
 and We converted for them وَدَلَّلْنَاهُمْ (of) Arim الْمَرِمَ a flood سَيْلٌ
 which produce ذَرَّاقَ into gardens جَنَّاتٍ their two gardens
 and some وَشُجُورٍ and shrubs وَأَقْلٍ bitter bad فَوَيْلٌ fruits
 We requited them جَزَيْنَاهُمْ this (is) ذَلِكَ few قَلِيلٌ lote-trees
 We and do? وَهَلْ they were ungrateful كَفَرُوا because of
 those who are ungrateful الْكَافِرُونَ except إِلَّا requit (in such a way)
 and وَبَيْنَ between them يَبَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)
 We had blessed بَرَكْنَا which أَلْقَى the towns الْقُرَى between
 and We made stages وَقَدَرْنَا to be seen ظُهُورُ towns قُرَى (in them)
 in them فِيهَا travel سَبِيلًا (of) journey السَّبِيلَ between them
 safely وَأَمِينٌ and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
 17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).
 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝١٧ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ۝١٨ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يَأْخُذُ بِالْآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيفٌ ۝١٩

فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ Our Lord رَبَّنَا but they said فَقَالُوا
 and they wronged وَظَلَمُوا our journey أَسْفَارِنَا between
 as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَاهُمْ themselves
 verily إِنَّ scattering مُمَرِّقٍ a total كُلِّ and We scattered them وَمَزَقْنَاهُمْ
 in ذَلِكَ this لَآيَاتٍ (are) indeed signs لِكُلِّ for every صَبَّارٍ
 did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ steadfast
 and فَاتَّبَعُوهُ his thought ظَنَّهُ Iblis إِبْلِيسُ about them عَلَيْهِمْ prove true

﴿١٩﴾ of the مُؤْمِنِينَ a group except إِلَّا they followed him all over them عَلَيْهِمْ for him لَمْ there was كَانَ and not وَمَا believers يَنْ any سُلْطَانِي authority إِلَّا except لِنَعْلَمَ that We might test مَنْ from him مِمَّنْ in the Hereafter بِالْآخِرَةِ believes هُوَ him who مِنْهَا about it فِي (is) in شَكٍّ doubt وَرَبُّكَ and your Lord عَلَى (is) Watchful حَافِظٌ thing شَيْءٍ every كُلِّ over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblis* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلْ ادْعُوا الَّذِينَ رَضَعْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَكُمْ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٠﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ أَذِنَ لَمْ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢١﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٣﴾

قُلْ say ادْعُوا call upon الَّذِينَ those whom رَضَعْتُمْ you assert مِنْ دُونِ besides اللَّهُ Allah لَا not يَمْلِكُونَ they possess مِثْقَالَ the weight ذَرَّةٍ of an atom (small ant) فِي of the السَّمَوَاتِ heavens وَلَا nor فِي on the earth وَمَا nor لَمْ there for Him مِنْهُمْ is there for Him مِنْ ظَهِيرٍ any ظَهِيرٍ supporter وَلَا and not تَنْفَعُ profits الشَّفَعَةُ intercession عِنْدَهُ with Him إِلَّا except لِمَنْ for him whom أَذِنَ He permits لَمْ (to him) حَتَّى until إِنَّا when فُزِّعَ fear is vanished عَنْ from قُلُوبِهِمْ their hearts قَالُوا they (angels) say مَاذَا what (is it) قَالَ what (is it) رَبُّكُمْ your Lord قَالُوا they say الْحَقُّ the truth وَهُوَ and He الْعَلِيُّ (is)

قُلْ who مَنْ say قُلْ the Most Great ٱلْكَبِيرُ the Most High
and ٱلْأَرْضِ the heavens ٱلسَّمَوَاتِ from مِنْ gives you provision
you إِيَّاكُمْ or أَوْ and verily We وَإِنَّا Allah ٱللَّهُ say قُلْ the earth
لَمْ يَلَمْ (are) on هُدًى the guidance أَوْ or فِي in ضَلَالٍ error مُبِينٍ ﴿٥٦﴾
قُلْ a plain لَا say قُلْ لَا تُسْأَلُونَ not عَنْمَا you will be asked
you تَعْمَلُونَ of what عَنْمَا we will be asked قُلْ nor وَلَا our sins
do

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٥٦﴾ قُلْ أَرُونِى ٱلَّذِينَ ٱلْحَقَّقْتُمْ بِهِ شُرَكَاءَ كَلَّا
بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٥٨﴾ وَيَقُولُونَ مَتَى هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٥٩﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعْمِرُونَ عَنْهُ
سَاعَةً وَلَا تَسْقُدُونَ ﴿٦٠﴾

قُلْ our Lord رَبُّنَا us all together يَجْمَعُ will assemble
and يَفْتَحُ then بَيْنَنَا He will judge بَيْنَنَا between us بِٱلْحَقِّ with truth وَهُوَ
ٱلْفَتَّاحُ He (is) the Most Trustworthy Judge ٱلْعَلِيمُ (is) All-Knowing
you have joined ٱلْحَقَّقْتُمْ those whom ٱلَّذِينَ show me قُلْ أَرُونِى say قُلْ
(is) ٱللَّهُ He هُوَ but بَلْ nay كَلَّا as partners شُرَكَاءَ with Him
and ٱللَّهُ ٱلْعَزِيزُ the All-Mighty ٱلْحَكِيمُ the All-Wise وَمَا
for ٱلنَّاسِ all inclusive كَآفَّةً except إِلَّا We have sent you أَرْسَلْنَاكَ
and a warner وَنَذِيرًا as a giver of glad tidings بَشِيرًا mankind

guidance بعد after إذ when جَاءَكُمْ it had come to you بَلْ nay
 criminals (sinners) مُجْرِمِينَ ﴿٣١﴾ but you were كُنتُمْ

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا
 وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾
 وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَضَعِفُوا those who الَّذِينَ and will say قَالَ
 (it was مَكْرُ nay, but بَلْ were arrogant اسْتَكْبَرُوا to those who الَّذِينَ
 you تَأْمُرُونَنَا when إذ and day وَالنَّهَارِ by night الْيَلِّ your) plotting
 and set up وَنَجْعَلَ in Allah بِاللَّهِ disbelieve نَكْفُرُ to أَنْ ordered us
 the النَّدَامَةَ and they will conceal وَأَسْرُوا rivals أَندَادًا to Him لَهُ
 and We وَجَعَلْنَا the torment الْعَذَابَ they see رَأَوْا when لَمَّا regret
 (of) الْيَلِّ the necks آعْنَاقِ round فِي iron collars الْأَغْلَلَ shall put
 those who كَفَرُوا disbelieved هَلْ are يُجْزَوْنَ they rewarded إِلَّا
 and not وَمَا أَرْسَلْنَا do ﴿٣٢﴾ they used to كَانُوا what مَا except
 but We did send فِي to قَرْيَةٍ a township مِّنْ نَّذِيرٍ any نَّذِيرٍ
 قَالَ مُتْرَفُوهَا said مُتْرَفُوهَا its wealthy persons إِنَّا verily we بِمَا
 Message) which أُرْسِلْتُمْ you have been sent بِهِ with (it) كَافِرُونَ ﴿٣٣﴾
 believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

Are they requited ought except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لِمَن مَّآ أَنفَقْتُمْ مِن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَقَالُوا نَحْنُ and they say أَكْثَرُ (are) more أَمْوَالًا in wealth وَأَوْلَدًا are going to be بِمُعَذَّبِينَ we نَحْنُ and not وَمَا and in children the الرِّزْقَ enlarges يَبْسُطُ my Lord رَبِّي verily إِنَّ say قُلْ punished and restricts وَيَقْدِرُ He wills يَشَاءُ to whom provision and (it is) not وَمَا know لَا يَعْلَمُونَ not لَا men أَكْثَرُ most النَّاسِ but أَمْوَالُكُمْ your wealth وَلَا nor أَوْلَادُكُمْ your children بِالَّتِي that تُقَرِّبُكُمْ bring you عِندَنَا to us زُلْفَىٰ nearer إِلَّا but مَن he who ءَامَنَ as for such فَأُولَٰئِكَ righteous deeds صَالِحًا and does وَعَمِلَ believes لَهُمْ they will have جَزَاءُ two fold الضِّعْفِ reward بِمَا for what عَمِلُوا they did وَهُمْ and they فِي in the high الْغُرُفَاتِ (will reside) in ءَامِنُونَ dwellings and those who وَالَّذِينَ in peace and security يَسْعَوْنَ and strive against ءَايَاتِنَا Our Signs مُعْجِزِينَ to frustrate (them) أُولَٰئِكَ those فِي to الْعَذَابِ the torment مُحْضَرُونَ will be brought قُلْ say إِنَّ رَبِّي truly يَبْسُطُ my Lord الرِّزْقَ enlarges لِمَن the provision وَيَقْدِرُ His slaves مِن of عِبَادِهِ He wills يَشَاءُ for whom وَمَا for him لَّمْ restrict (also) you spend أَنفَقْتُمْ and whatsoever شَيْءٍ of فَهُوَ anything يُخْلِفُهُ He will وَهُوَ (will) replace it حَبْرُ (is) the Best الرَّازِقِينَ (of) providers

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your

wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْتُولَاءَ إِنَّا كَرُّ كَانُوا يَعْبُدُونَ ﴿٣٨﴾ قَالُوا سُبْحَنَكَ أَنْتَ وَلَيْسَ مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٣٩﴾ قَالِ يَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿٤٠﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا يَنْتَدِبُ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ ءَابَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤١﴾

He will gather them **يَوْمَ** and (remember) the day (when) **جَمِيعًا** all together **ثُمَّ** then **يَقُولُ** will say **لِلْمَلَائِكَةِ** to the angels **أَهْتُولَاءَ** worship **كَانُوا** you **يَعْبُدُونَ** was it these people (are) our **لَيْسَ** You **أَنْتَ** glorified are You **سُبْحَنَكَ** they will say they used to **كَانُوا** nay, but **بَلْ** (of) them **دُونِهِمْ** instead **مِنَ** Lord in them **بِهِمْ** most of them **أَكْثَرُهُمْ** the jinn **يَعْبُدُونَ** worship **لَهُمْ** has power **بِئْسَ** not **لَا** so Today **قَالِ يَوْمَ** (were) believers **مُؤْمِنُونَ** **بَعْضُكُمْ** some of you **لِبَعْضٍ** over others **نَفْعًا** profit **وَلَا** nor **ضَرًّا** harm **ذُوقُوا** did wrong **ظَلَمُوا** to those who **لِلَّذِينَ** and We shall say **نَقُولُ** which **الَّتِي** (of) the Fire **عَذَابَ** the torment **النَّارِ** taste (you) are recited **تُنَادِي** and when **وَإِذَا** deny **تُكَذِّبُونَ** (it) **يَا** you used to not **مَا** they say **قَالُوا** Clear **يَنْتَدِبُ** Our Verses **ءَايَتُنَا** to them **هَذَا** this (is) **إِلَّا** but **رَجُلٌ** a man **يُرِيدُ** who wishes **أَنْ** to **يَصُدَّكُمْ** **عَمَّا** hinder you **كَانَ** from that which **يَعْبُدُ** used to **ءَابَاءَكُمْ** worship **بَلْ** this (is) **هَذَا** nothing **مَا** and they say **قَالُوا** your fathers **إِنْكَ** a lie **مُفْتَرًى** invented **وَقَالَ** and say **الَّذِينَ** those who **كَفَرُوا** it has come to **لَمَّا** when **جَاءَهُمْ** in the truth **لِلْحَقِّ** disbelieve **هَذَا** nothing **إِنْ** them **بَلْ** but **سِحْرٌ مُبِينٌ** magic **مُبِينٌ** evident

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَا ءَاتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١١﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا
مِعْشَارَ مَا ءَاتَيْنَهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٢﴾ قُلْ إِنَّمَا أُعْطِيَكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْقًى
وَفُرْدَى ثُمَّ نَنْفَكُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٣﴾ قُلْ مَا سَأَلْتُكُمْ
مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٤﴾ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمِ الْغُيُوبِ ﴿١٥﴾

Scriptures (of) كُتُبٍ We had given them and not وَمَا
to لَيْتَهُمْ We sent أَرْسَلْنَا nor وَمَا which they could study يَدْرُسُونَهَا
and denied وَكَذَّبَ warner نَذِيرٍ any مِنْ before you قَبْلَكَ them
have بَلَّغُوا and not وَمَا (were) before them مِنْ قَبْلِهِمْ those who
We had granted to ءَاتَيْنَهُمْ (of) what مَا one tenth مِعْشَارٍ received
then how فَكَيْفَ My Messengers رُسُلِي yet they denied فَكَذَّبُوا those
only كَانَ نَكِيرِ ﴿١٢﴾ My denial (punishment) قُلْ إِنَّمَا say
you stand تَقُومُوا that أَنْ to one (thing) بِوَاحِدَةٍ I exhort you أُعْطِيَكُمْ
then وَمَشْقًى and singly وَفُرْدَى in pairs مَشْقًى for Allah's sake up
نَنْفَكُوا reflect مَا (there is) not بِصَاحِبِكُمْ in your companion مِنْ
any جِنَّةٍ إِنْ هُوَ إِلَّا he (is) نَذِيرٌ but لَكُمْ a warner
to you بَيْنَ يَدَيْ عَذَابٍ before شَدِيدٍ a torment قُلْ severe مَا say
of أَجَرٍ I might have asked of you سَأَلْتُكُمْ whatever
my wage أَجَرِيَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

إِلَّا عَلَىٰ on Allah ﷻ and He ﷻ over كُلِّ every شَيْءٍ thing شَهِيدٌ (is) Witness ﷻ قُلْ say إِنَّ verily رَبِّي My lord يَقْدِرُ sends down بِالْحَقِّ the truth عَلَّمَ the All-Knower ﷻ (of) Unseen

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٤﴾ قُلْ إِنْ صَلَّيْتُ فَأِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٥﴾ وَلَوْ تَرَىٰ إِذْ فِرْعَوْنُ فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٦﴾ وَقَالُوا ءَأَمَّا بِهِ ءَأَنَّىٰ لَهُمُ التَّنَافُوسُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٧﴾ وَقَدْ كَفَرُوا بِهِ. مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٨﴾ وَجَلَّ لِلَّهِ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٤٩﴾

قُلْ say جَاءَ the truth/reward الْحَقُّ and neither وَمَا يُبْدِئُ (anything) الْبَاطِلُ can create (anything) وَمَا يُعِيدُ ﴿٤٤﴾ resurrect قُلْ say if صَلَّيْتُ I go astray إِنَّمَا verily only أَضِلُّ I shall stray عَلَى (it is) for فِيمَا I walk aright أَهْتَدَيْتُ and if وَإِنْ myself نَفْسِي (on) to رَبِّي to me رَبِّي my Lord إِنَّهُ truly He سَمِيعٌ (is) what يُوحَىٰ reveals إِلَيَّ Ever Near قَرِيبٌ ﴿٤٥﴾ وَلَوْ and if تَرَىٰ you could see إِذْ when فِرْعَوْنُ they will be terrified فَلَا so no قُوَّةَ escape وَأُخِذُوا and they will be seized مِنْ مَّكَانٍ a place قَرِيبٍ ﴿٤٦﴾ near وَقَالُوا and how could they say وَمَا بِهِ we do believe ءَأَنَّىٰ in it وَجَلَّ far off بَعِيدٍ ﴿٤٧﴾ a place مَّكَانٍ from receive التَّنَافُوسُ they لَهُمْ

indeed كَفَرُوا they disbelieve بِهِ in it مِنْ قَبْلُ before وَفَقَدُوا from مَكَانٍ about the Unseen بِالْغَيْبِ and they (used to) guess between بَيْنَهُمْ and a barrier will be set وَجِلٌ far ۞ a place as وَبَيْنَ them مَا that which يَشْتَهُونَ they desire كَمَا before قُوعِلَ with the people of their kind بِأَشْيَاعِهِمْ was done مِنْ قَبْلُ doubt مُرِيبٌ ۞ suspicious

49. Say (O Muhammad ﷺ): “*Al-Haqq* (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything).” 50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): “We do believe (now);” but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur’ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

سُورَةُ الْفَاتِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ كَرِيسًا أُولَىٰ أَجْنَحَةٍ مَّتَنًى وَتِلْكَ وَرُبُّعٌ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنْ أَلَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞ بَيَّنَّا لِلنَّاسِ آذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْهِمْ هَلْ مِنْ خَلْقٍ عِزُّ اللَّهِ يُرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تَوْفُكُونَ ۞

لَحْمَدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ (is) due to Allah (the Originator) فَاطِرِ the Originator جَاعِلِ and the earth (of) the heavens وَالْأَرْضِ Who made الْمَلَكِ the

or two wings أجنحة with messengers رُسُلًا angels
 what creation مَّا in He increases يَزِيدُ or three وَثَلَاثَ or four
 thing every كُلِّ over عَلَى Allah الله verily إِنَّ He will يَشَاءُ
 Allah الله may grant يَفْتَحُ whatever مَا (is) Omnipotent ①
 can withhold مَنِيكَ none فَلَا Mercy رَحْمَةٍ of مِن to mankind
 can withhold مَنِيكَ none فَلَا He may withhold and whatever وَمَا it
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ thereafter مِنْ بَعْدِهِ it grant
 remember أذكُرًا mankind النَّاسُ O يَا أَيُّهَا (is) the All-Wise ②
 any مِن is there هَلْ upon you عَلَيْكُمْ (of) Allah الله the Grace نِعْمَتِ
 Who provides for you يَرْزُقُكُمْ Allah الله other than خَلْقِ creator
 مِن from السَّمَاءِ the sky وَالْأَرْضِ the earth لَا (there is) no إِلَهَ
 are you deceived ③ تَوَفَّكُمُ how then فَآفَ He هُوَ but إِلَّا god

Sûrat Fâtir or Al-Malâ'ikah
(The Originator of Creation, or
The Angels) XXXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَأَن يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ① يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ
 الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ② إِنَّ الشَّيْطَانَ لَكُفْرٌ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ
 السَّعِيرِ ③ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ④

وَأَن يَكْذِبُوا فَقَدْ كَذَّبَتْ so surely they deny you كَذَّبَتْ and if
 رُسُلٌ مِّن قَبْلِكَ Messengers وَإِلَى اللَّهِ and to Allah تَرْجَعُ

return ﴿١﴾ all matters بِأَيِّهَا O mankind إِنَّ verily وَدَّ
 the promise اللَّهُ (of) Allah حَقَّ (is) true فَلَا so not تَعْرَضُكُمْ
 deceive you الْغَيْبُ life الدُّنْيَا the worldly وَلَا and not يَفْرُقُكُمْ
 deceive you بِاللَّهِ about Allah الْغُرُودُ Great Deceiver إِنَّ surely
 Satan لَكَ to you عَدُوٌّ (is) an enemy فَاتَّخِذُوهُ so take him
 as an enemy إِنَّمَا only بِدَعْوِهِ he invites حِزْبِهِ his party (followers)
 that they may become of مَنْ أَصْحَابِ the dwellers السَّعِيرِ ﴿٢﴾ (of)
 the blazing Fire الَّذِينَ كَفَرُوا those who disbelieve لَهُمْ for them عَذَابٌ
 (will be) a torment شَدِيدٌ a severe وَالَّذِينَ ءَامَنُوا and those who
 believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds لَهُمْ for them مَغْفِرَةٌ
 (will be) Forgiveness وَكَثِيرٌ ﴿٣﴾ and a reward great

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٤﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَحَابِبًا فَسَقْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَخْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَٰلِكَ النُّشُورُ ﴿٥﴾

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ the evil to him لَمْ made fair seeming زُيِّنَ so who? فَرَأَاهُ (of) his deeds حَسَنًا as good فَإِنَّ so verily
 Allah يُضِلُّ Allah sends astray مَنْ يَشَاءُ whom He wills وَيَهْدِي He guides مَنْ يَشَاءُ whom He wills فَلَا so do not تَذْهَبْ destroy نَفْسُكَ yourself عَلَيْهِمْ for them حَسْرَتٌ in sorrow إِنَّ truly Allah عَلِيمٌ Allah and (it is) they do يَصْنَعُونَ of what بِمَا (is) the All-Knower
 Allah الَّذِي أَرْسَلَ Who sends الرِّيحَ the winds فَتُثِيرُ so that they raise

up سحابًا the clouds فَفُتْنَهُ and We drive them to بَلَدٍ a land مَيِّتٍ dead فَأَحْيَيْنَا and revive مَوْتَهَا the earth بَعْدَ therewith and its death كَذَلِكَ as such الشُّعُورُ (will be) the Resurrection

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُورُثُهُ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

مَنْ whosoever كَانَ (was) يُرِيدُ the honour الْعِزَّةَ then to Allah (belongs) الْعِزَّةُ all honor جَمِيعًا to Him يَصْعَدُ ascend الْكَلِمُ the words الطَّيِّبُ goodly وَالْعَمَلُ and the deeds الصَّالِحُ righteous يَرْفَعُهُ for them السَّيِّئَاتِ evils پLOT and those who يَمْكُرُونَ and the plotting عَذَابٌ a severe شَدِيدٌ a torment وَمَكْرُ and the plotting أُولَئِكَ (of) such هُوَ (it) يُورُثُهُ perishes وَاللَّهُ and Allah خَلَقَكُمْ did create you مِنْ from تُرَابٍ dust ثُمَّ then مِنْ from نُطْفَةٍ semen ثُمَّ then جَعَلَكُمْ He made you أَزْوَاجًا pairs وَمَا and not تَحْمِلُ and not أُنْثَى any female وَلَا nor تَضَعُ gives birth إِلَّا but بِعِلْمِهِ with His knowledge وَمَا and not يُعَمَّرُ is granted a long life مِنْ مُعَمَّرٍ any aged man وَلَا nor يُنْقَضُ is cut off مِنْ from عُمرِهِ his life إِلَّا but فِي in (is) كِتَابٍ (is) easy يَسِيرٌ Allah ﷻ that Book إِنَّ

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَرَى الْفَلَكَ فِيهِ مَوَاسِرَ لِيَتَنَبَّهُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُؤَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

وَمَا يَسْتَوِي the two seas الْبَحْرَانِ are alike هَذَا this عَذْبٌ (is) fresh
فُرَاتٌ sweet سَائِغٌ pleasant شَرَابُهُ its drink (water) وَهَذَا
مِلْحٌ salt أُجَاجٌ and bitter وَمِنْ and from كُلِّ each تَاكُلُونَ
لَحْمًا you eat طَرِيًّا meat وَتَسْتَخْرِجُونَ fresh and get حِلْيَةً
ornaments تَلْبَسُونَهَا you wear وَرَى you see الْفَلَكَ and the ships فِيهِ on it
مَوَاسِرَ sailing the ships لِيَتَنَبَّهُوا of that you may seek مِنْ
His bounty فَضْلِهِ and وَلَعَلَّكُمْ that you may give thanks تَشْكُرُونَ ﴿١٢﴾
He merges the day يُؤَلِّجُ the day النَّهَارَ into night
وَالْقَمَرَ the night وَيُؤَلِّجُ the night النَّهَارَ into day
سَخَّرَ and He has subjected الشَّمْسَ the sun
كُلٌّ each يَجْرِي runs (its course) لِأَجَلٍ for a term
مُّسَمًّى appointed ذَلِكُمْ such (is) اللَّهُ Allah رَبُّكُمْ your Lord
لَهُ for Him الْمُلْكُ the kingdom وَالَّذِينَ (is) those تَدْعُونَ you
invoked مِنْ دُونِهِ instead of Him مَا not يَمْلِكُونَ even
the thin date-stone قِطْمِيرٍ ﴿١٣﴾

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ وَلَا بَيْنَكُمْ
مِثْلَ خَيْرٍ ﴿١١﴾ يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿١٣﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٤﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلَةٍ لَا يَحْمِلُ مِنْهُ
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكْ فَإِنَّمَا يَتَرَكَ
لِنَفْسِهِ وَلِلَّهِ الْمَصِيرُ ﴿١٥﴾

if you invoke them they hear not your call; and if (in case) they
call and if they hear and if they could grant it (your request) to you. And on the Day of
Resurrection (of) they will disown your associating and none can inform you
like Him Who is the All-Knower (O Muhammad) the All-Knower of all mankind
and Allah is Rich (He) and Allah is Worthy of all praise. 16. If He willed, He could destroy you
and bring about a new creation and not that which shall bear and not Allah for
Allah is hard (is) and not another's burden bearer of burden and if another's
one heavily laden to carry it not lifted from it even though anything and only of kin
near those you can warn the Lord who fear prayer and he who purifies himself
and to Allah the final return (is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring

about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allāh is the (final) Return (of all).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَنْجَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يَكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

and the seeing وَالْبَصِيرَ ﴿١٩﴾ the blind الْأَعْمَى are alike يَسْتَوِي and not وَمَا
nor وَلَا the light النُّورَ ﴿٢٠﴾ and not وَلَا the darknesses الظُّلُمَاتُ nor وَلَا
are الظُّلُ the shade وَلَا and not الْحَرُّ ﴿٢١﴾ the sun's heat وَمَا nor يَسْتَوِي
alike الْأَحْيَاءُ the living وَلَا and not الْأَمْوَاتُ the dead إِنَّ اللَّهَ verily
يَسْمِعُ Allah whom يَشَاءُ He wills وَمَا and not أَنْتَ
يُسْمِعُ you مَنْ make hear in الْقُبُورِ ﴿٢٢﴾ graves إِنَّ
not أَنْتَ you إِلَّا but نَذِيرٌ ﴿٢٣﴾ a Warner We أَرْسَلْنَاكَ verily
you بِالْحَقِّ with the truth بَشِيرًا a bearer of good news وَنَذِيرًا
warner وَإِنْ and there not مِنْ any أُمَّةٍ nation إِلَّا but حَلَا
passed فِيهَا among them نَذِيرٌ ﴿٢٤﴾ a Warner وَإِنْ a Warner
you فَكَذَّبُكَ so verily كَذَّبَ the الَّذِينَ denied الَّذِينَ those who
their Messengers جَاءَتْهُمْ ﴿٢٥﴾ came to them رُسُلُهُمْ
and the بَيِّنَاتِ with clear signs وَالْذِّكْرِ and with Scriptures وَالْكِتَابِ
(of) النَّبِيِّ ﴿٢٦﴾ Book أَنَا then أَخَذْتُ I took hold of the الَّذِينَ
My تَكْبِيرٌ ﴿٢٧﴾ was كَذَّبَ and how كَفَرُوا those who
denial (punishment)

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). **20.** Nor are (alike) darkness (disbelief) and light (belief in Islâmic Monotheism). **21.** Nor are (alike) the shade and the sun's heat. **22.** Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make

hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّتٌ سُودٌ ﴿٢٤﴾ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٥﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٦﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُمْ غَفُورٌ شَكُورٌ ﴿٢٧﴾

أَلَمْ تَرَ do not تَرِ see أَنَّ you Allah that أَنْزَلَ sends down مِنَ the sky السَّمَاءِ ماءً water (rain) فَأَخْرَجْنَا and We produce بِهِ and among وَمِنَ colours أَلْوَانُهَا of various مُخْتَلِفًا fruits ثَمَرَاتٍ therewith الْجِبَالِ جُدَدٌ the mountains بَيَضٌ white وَحُمْرٌ and intense وَعَرَبِيَّتٌ colours أَلْوَانُهَا (of) varying مُخْتَلِفٌ and red سُودٌ ﴿٢٤﴾ black وَمِنَ and of النَّاسِ and of الدَّوَابِّ and beasts وَالْأَنْعَامِ and (it is) كَذَلِكَ likewise إِنَّمَا (are) various أَلْوَانُهُمْ cattle مُخْتَلِفٌ only يَخْشَى Allah of عِبَادِهِ His slaves الْعُلَمَاءُ those who غَفُورٌ ﴿٢٥﴾ (is) All-Mighty Allah عَزِيزٌ verily إِنَّكُمْ have knowledge غَفُورٌ ﴿٢٦﴾ Oft-Forgiving الَّذِينَ verily إِنَّ الَّذِينَ يَتْلُونَ those who كِتَابَ recite وَأَقَامُوا prayer وَأَنفَقُوا and spend وَمِمَّا (of) Allah رَزَقْنَاهُمْ out of what سِرًّا secretly وَعَلَانِيَةً We have provided for them يَرْجُونَ تِجَارَةً they hope for لَّن business تَبُورَ ﴿٢٦﴾ never لِيُوفِّيَهُمْ that He may pay them in full أُجُورَهُمْ that will perish وَيَزِيدَهُم wages وَنَزِيدَهُم out of فَضْلِهِ His Grace مِنْ and give them more شَكُورٌ ﴿٢٧﴾ (is) Oft-Forgiving إِنَّكُمْ verily, He غَفُورٌ appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ثُمَّ أَوْرَثْنَا
الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٨﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٩﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا and that which إِلَيْكَ We revealed of الْكِتَابِ to you
that which لِمَا confirming مُصَدِّقًا (is) the truth it هُوَ the Book
of His slaves Allah اللَّهُ verily إِنَّ before it بَيْنَ يَدَيْهِ (was)
We then أَوْرَثْنَا All-Seer بَصِيرٌ ﴿٢٧﴾ (is) indeed All-Aware
أَوْحَيْنَا (to) those whom الَّذِينَ the Book الْكِتَابِ gave as inheritance
then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of مِنْ We chose
and of them are some وَمِنْهُمْ their ownelves لِنَفْسِهِ who wrong ظَالِمٌ
مُقْتَصِدٌ follow a middle course وَمِنْهُمْ and of them are some سَابِقٌ
(of) by leave بِإِذْنِ in good deeds بِالْخَيْرَاتِ who (are) foremost
ذَٰلِكَ that هُوَ الْفَضْلُ is the grace الْكَبِيرُ ﴿٢٨﴾ the great جَنَّتٌ
they they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens
will be adorned فِيهَا with مِنْ أَسَاوِرَ bracelets مِنْ ذَهَبٍ of
gold وَلُؤْلُؤًا and pearls وَلِبَاسُهُمْ and their garments فِيهَا حَرِيرٌ
(is) due لِلَّهِ All praise لَتَعْدُوْا and they will say وَقَالُوا (will be) silk
to Allah الَّذِي Who أَذْهَبَ has removed عَنَّا from us الْحَزْنَ grief إِنَّ
verily رَبَّنَا our Lord لَغَفُورٌ is indeed Oft-Forgiving شَكُورٌ ﴿٣٠﴾
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَلٰمَنَّا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾

الَّذِي Who أَلٰمَنَّا has lodged us (in) a home دَارَ the الْمُقَامَةِ that will last forever مِنْ out of فَضْلِهِ His Grace لَا not يَمَسُّنَا touch us فِيهَا therein نَصَبٌ toil وَلَا nor يَمَسُّنَا will touch us فِيهَا therein لُغُوبٌ weariness وَالَّذِينَ and those who كَفَرُوا disbelieve لَهُمْ for them نَارُ the Fire جَهَنَّمَ (will be) of Hell لَا neither يُقْضَىٰ it will be عَلَيْهِمْ completed on them فِيمَوتُوا so that they die وَلَا nor يُخَفَّفُ shall thus كَذٰلِكَ its torment عَذَابِهَا (of) مِنْ for them عَنْهُمْ be lightened وَهُمْ disbeliever كُلَّ every كَافِرٍ do We pay back نَجْزِي and bring us out أَخْرِجْنَا our Lord رَبَّنَا therein will cry يَصْطَرِّحُونَ they نَعْمَلْ we shall do صَالِحًا righteous deeds غَيْرَ not الَّذِي that which كُنَّا we used to نَعْمَلُ do أَوَلَمْ did not نُعَمِّرْكُم We give you life مَّا long enough يَتَذَكَّرُ that تَذَكَّرُ should receive admonition فِيهِ and came to you وَجَاءَكُمُ reflected مَنْ therein تَذَكَّرَ whosoever النَّذِيرُ the warner فَذُوقُوا so taste you فَمَا (there is) not لِلظَّالِمِينَ for the wrong-doers مِنْ any نَّصِيرٍ helper ﴿٣٧﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers) there is no helper."

إِنَّ اللَّهَ عَلَيْهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٥﴾ هُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا فِي الْأَرْضِ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٦﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٣٧﴾

إِنَّ (of) the غَيْبُ (is) All-Knower عَلَيْهِ Allah verily
 verily السَّمَوَاتِ Unseen (of) the heavens وَالْأَرْضِ and the earth إِنَّهُ
 (is) in the الصُّدُورِ of what بِذَاتِ (is) All-Knower He
 جَعَلَ Who He (it is) هُوَ breasts has made you خَلْقًا
 كَفَرَ so whosoever مَنْ the earth الْأَرْضِ in successors
 and وَلَا his disbelief كُفْرُهُ then on him (will be) فَعَلَيْهِ disbelieves
 عِنْدَ their disbelief كُفْرُهُم the disbelievers الْكَافِرِينَ increased يُزِيدُ not
 and not وَلَا hatred مَقْتًا but إِلَّا their Lord رَبِّهِمْ with (to)
 but إِلَّا their disbelief كُفْرُهُم the disbelievers الْكَافِرِينَ increases
 your خَسَارًا ﴿٣٦﴾ loss قُلْ say أَرَأَيْتُمْ (about) شُرَكَاءَكُمُ what do you think (about)
 اللَّهُ besides الَّذِينَ partner gods to whom يَدْعُونَ you call upon مِنْ دُونِ
 of the الْأَرْضِ they have created خَلَقُوا what مَاذَا show me أَرُونِي
 the السَّمَوَاتِ in فِي any share شِرْكٌ have they لَهُمْ or أَمْ the earth
 so أَزْ a Book كِتَابًا have We given them آتَيْنَهُمْ or أَزْ heavens
 فِي that they عَلَى (act) بَيِّنَةٍ clear proof مِنْهُ therefrom بَلْ nay إِنَّ
 some of them بَعْضُهُمْ the wrong-doers الظَّالِمُونَ promise يَعِدُ nothing
 delusion غُرُورًا ﴿٣٧﴾ but إِلَّا others بَعْضًا

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrongdoers) promise one another nothing but delusions."

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ ١١ ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِهْدَىٰ الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا شُغُورًا﴾ ١٢ ﴿أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَبْدِيلًا وَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَحْوِيلًا﴾ ١٣

﴿إِنَّ اللَّهَ verily Allâh يُمْسِكُ grasps السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth أَنْ and لَئِنْ they should move away تَزُولَا lest إِنْ they were to move away that could أَمْسَكَهُمَا (there is) not He is أَحَدٍ any grasp them مِنْ one after Him بَعْدِهِ truly إِنَّهُ after Him and they swore وَأَقْسَمُوا Oft-Forbearing غَفُورًا Most Forbearing بِاللَّهِ by Allah جَهْدَ most binding أَيْمَانِهِمْ their oath لَئِنْ if جَاءَهُمْ came to them نَذِيرٌ a warner لَيَكُونُنَّ they would be أَهْدَىٰ more guided مِنْ than إِهْدَىٰ any الْأُمَمِ (of) the nations فَلَمَّا yet when جَاءَهُمْ came to them نَذِيرٌ a warner مَّا nothing زَادَهُمْ it increased in شُغُورًا but تَقُورًا flight أَكْبَارًا (because of) arrogance فِي in the land الْأَرْضِ the land وَمَكْرَ (their) plotting السَّيِّئِ and (of) evil وَلَا but يَحِيقُ encompasses الْمَكْرُ plotting السَّيِّئِ the evil إِلَّا but بِأَهْلِهِ who makes it فَهَلْ then can يَنْظُرُونَ expect (anything) إِلَّا but سُنَّتَ will you find يَحْدِلْ so never فَلَن (of) former peoples the way لَسُنَّتِ for the Way اللَّهِ Allah (of) تَبْدِيلًا any change وَلَن and never يَحْدِلْ you will find لَسُنَّتِ for the Way اللَّهِ Allah (of) تَحْوِيلًا any turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَدِيرًا ﴿٤١﴾ وَلَوْ يَوَاحِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْعَاهُ اللَّهُ شَيْئًا ۚ بَصِيرًا ﴿٤٢﴾

أَوَلَمْ يَسِيرُوا have they not traveled in the land فَيَنْظُرُوا and (of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (terrible) كَيْفَ seen greater أَشَدَّ and they were وَكُنُوا (were) before them مِنْ قَبْلِهِمْ who مِنْهُمْ than them قُوَّةً in power وَمَا and not كَانَ is اللَّهُ Allah لِيُعْجِزَهُ the heavens السَّمَوَاتِ in thing شَيْءٍ any مِنْ that escapes Him وَلَا nor فِي in the earth الْأَرْضِ إِنَّهُمْ verily He كَانُوا is عَلِيمًا were to يَوَاحِدُ and if وَلَوْ All-Omnipotent قَدِيرًا ﴿٤١﴾ All-Knowing they كَسَبُوا for that which النَّاسَ people بِمَا Allah punish مَا earned not تَرَكَ He would leave عَلَى on ظَهْرِهَا its surface مِنْ any دَابَّةٍ creature وَلَٰكِنْ but يُؤَخِّرُهُمْ He leaves them respite إِلَىٰ أَجَلٍ مُّسَمًّى term appointed فَإِذَا and when جَاءَ comes أَجَلُهُمْ of His slaves يَسْعَاهُ Allah is بَصِيرًا ﴿٤٢﴾ All-Seer

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُورَةُ الْيَاسِينِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ ۙ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْكَرِيمِ ۝ لِشَذَرِ قَوْمًا أَنذَرَ آبَاءَهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

بِسْمِ ۙ وَالْقُرْآنِ الْحَكِيمِ by the Quran Ya-Sin ۝ إِنَّكَ full of wisdom ۝ (are) one of truly you ۝ الْمُرْسَلِينَ the Messengers ۝ عَلَى on the صِرَاطٍ straight ۝ مُسْتَقِيمٍ path ۝ تَنْزِيلَ this is sent down by ۝ الْكَرِيمِ the Most Merciful ۝ لِشَذَرِ قَوْمًا to warn ۝ أَلَمْ يَكُنْ لَهُمُ الْآيَاتُ مِنْ قَبْلُ وَلَٰكِنْ كَانُوا أَصْحَابَ الْأَعْنَاقِ ۝ وَكَانَ يُرْسَلُ ۝ أَفَتُكْفَرُوا بِهِمْ ۝ وَقَدْ خَلَّ مِنْ قَبْلِهِ الْكُرْسِيُّ ۝ وَإِنْ تَتُوبَ إِلَىٰ رَبِّكَ لَا تُبْصِرُونَ ۝

so they ۝ أَنذَرَ آبَاءَهُمْ were warned ۝ فَهُمْ not ۝ غَافِلُونَ (are) heedless ۝ لَقَدْ indeed ۝ حَقَّ has proved true ۝ الْقَوْلُ the ۝ عَلَى against ۝ أَكْثَرِهِمْ most (of) them ۝ فَهُمْ so they ۝ لَا so they ۝ يُؤْمِنُونَ will believe ۝ إِنَّا We ۝ جَعَلْنَا verily ۝ فِي on ۝ أَعْنَاقِهِمْ their necks ۝ أَغْلَالًا iron collars ۝ فَهِيَ up to ۝ الْأَذْقَانِ the ۝ مُقْمَحُونَ so that they ۝ فَهُمْ chins ۝ وَجَعَلْنَا (are) made stiff-reached ۝ مِنْ and We have put ۝ بَيْنَ أَيْدِيهِمْ in front of them ۝ سَدًّا a ۝ خَلْفَهُمْ behind them ۝ سَدًّا barrier ۝ وَمِنْ from ۝ وَجَعَلْنَا a barrier ۝ فَأَغْشَيْنَاهُمْ so We have covered them up ۝ فَهُمْ so they ۝ لَا so they ۝ يُبْصِرُونَ cannot ۝

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ ﴿٧﴾ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿٨﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿٩﴾ وَضَرَبَ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٠﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١١﴾

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ to them and it is the same they they they not لا you warn them تُنذِرْهُمْ not or أَمْ or لَمْ they not لا يُؤْمِنُونَ ﴿٦﴾ they will believe إِنَّمَا you only تُنذِرُ مَنِ can warn اتَّبَعَ him who follows the الذِّكْرَ the Reminder and fears وَخَشِيَ the Most Gracious بِالْعَلِيمِ unseen فَبَشِّرْهُ so give him good news بِمَغْفِرَةٍ forgiveness وَأَجْرٍ and a reward كَرِيمٍ ﴿٨﴾ generous إِنَّا verily نَحْنُ We and نُحْيِي the dead الْمَوْتَىٰ (to) وَنَكْتُبُ and We record مَا and they send before قَدَّمُوا that which وَآثَرَهُمْ and their traces وَكُلُّ every شَيْءٍ أَحْصَيْنَاهُ thing in إِمَامٍ We have recorded مُبِينٍ ﴿٩﴾ a Book a similitude مَثَلًا to them لَهُم and put forward وَضَرَبَ a clear (there) came to جَاءَهَا when (of) the town الْقَرْيَةِ the dwellers to them الْمُرْسَلُونَ ﴿١٠﴾ Messengers إِذْ when أَرْسَلْنَا We sent إِلَيْهِمُ to them اثْنَيْنِ two Messengers فَكَذَّبُوهُمَا they denied them both فَعَزَّزْنَا so We بِثَالِثٍ reinforced them with a third فَقَالُوا and they said إِلَيْكُم We have been sent as مُرْسَلُونَ ﴿١١﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٤﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُمْ لَمُرْسَلُونَ ﴿١٥﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٦﴾ قَالُوا إِنَّا نَطَّيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٧﴾ قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٨﴾

قَالُوا they said مَا not أَنْتُمْ you (are) إِلَّا but بَشَرٌ human beings
مِثْلُنَا like ourselves وَمَا and not أَنزَلَ the Most الرَّحْمَنُ has sent down
يُنَزِّلُ any شَيْءٍ thing إِن not أَنْتُمْ you are إِلَّا but تَكْذِبُونَ Gracious
قَالُوا telling lies they (the Messengers) said رَبُّنَا our Lord يَعْلَمُ and not
إِنَّا we إِلَهُكُمْ to you لَمُرْسَلُونَ are Messengers وَمَا are
عَلَيْنَا our duty (is) إِلَّا but الْبَلَاغُ to convey (the Message) الْمُبِينُ
قَالُوا clear they said إِنَّا verily نَطَّيَّرْنَا we see an evil omen from
لَئِن you if لَّمْ not تَنْتَهُوا you cease لَنَرْجُمَنَّكُمْ we will surely stone you
وَلَيَمَسَّنَّكُمْ and will touch you مِنَّا a torment أَلِيمٌ painful
قَالُوا they (Messengers) said طَائِفُكُمْ your evil omens مَعَكُمْ
بَلْ you are admonished ذُكِّرْتُمْ is it because أَيْنَ (are) with you
نَاي but you قَوْمٌ (are) a people مُّسْرِفُونَ transgressing

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)." 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفَوْرُ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مِنْ لَا بَأْسَ لَكُمْ بِهِمْ وَهُمْ مُّقْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شُجَّتُهُمْ شَيْئًا وَلَا يَقْدِرُونَ ﴿٢٣﴾ إِنَّهُ إِذَا لَبَّى ضَلَّالٍ مِّبِينَ ﴿٢٤﴾ إِنَّتُمْ أَعْيُنُكُمْ فَأَسْمَعُونَ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا عَفَّرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

(of) وَجَاءَ the farthest part أَقْصَا from مِنْ and (there) came رَجُلٌ the town
 O my people يَقُولُ he said قَالَ running يَسْعَى a man
 those مَنْ follow اتَّبِعُوا the Messengers الْمُرْسَلِينَ ﴿٢٠﴾ follow
 and they وَهُمْ any wages أَسْأَلُ ask of you لَا who
 تُهْتَدُونَ ﴿٢١﴾ (are) rightly guided وَمَا and why لِي should I لَا not أَعْبُدُ
 and to Whom رَبِّكَ has created me فَطَرَنِي Him Who إِلَهِ worship
 besides Him مِنْ دُونِهِ shall I take أَلَتَّخِذُ you shall be returned
 إِلَهُكَ gods إِنْ if يُرِيدُ intends me الرَّحْمَنُ the Most Gracious يَضُرُّ
 their intercession سَفَعَتْهُمْ will avail عَنِّي me لَا any harm
 شَيْئًا anything وَلَا nor يُفْقِدُونِ ﴿٢٣﴾ they can save me إِنِّي verily I
 أَنَا then لَئِنِّي (should) be in ضَلَالٍ error مُبِينٍ ﴿٢٤﴾ plain إِنِّي verily I
 it قِيلَ so listen to me فَاسْمَعُونَ ﴿٢٥﴾ in your Lord رَبِّكُمْ I have believed
 was said أَدْخِلْ enter الْجَنَّةَ Paradise قَالَ he said بَلَيْتَ would that قَوْمِي
 my people يَعْلَمُونَ ﴿٢٧﴾ knew يَا that غَفَرَ has forgiven لِي me رَبِّي
 the honored ones الْمُكْرَمِينَ ﴿٢٨﴾ of مِنْ and made me وَجَعَلَنِي my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *alihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

﴿٢٨﴾ وَمَا أُنزِلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٣٠﴾ يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣١﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٢﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٣﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾

﴿٢٨﴾ وَمَا أُنزِلْنَا and not وَمَا أُنزِلْنَا عَلَى قَوْمِهِ against his people ﴿٢٩﴾ We sent down جُنْدٍ (from) after him وَمَا heaven from السَّمَاءِ nor كُنَّا We مُنْزِلِينَ ﴿٢٨﴾ but إِنْ sent down كَانَتْ it was only صَيْحَةً one shout وَاحِدَةً then هُمْ they all خَامِدُونَ ﴿٢٩﴾ were dead silent يَحْسَرَةُ ﴿٣٠﴾ alas عَلَى for الْعِبَادِ (mankind) the slaves مَا not يَأْتِيهِمْ came يَحْسَرَةُ ﴿٣٠﴾ at رَسُولٍ a Messenger إِلَّا but كَانُوا they used to يَسْتَهْزِئُونَ ﴿٣١﴾ mock أَلَمْ do not يَرَوْا they see كَمْ how many أَهْلَكْنَا ﴿٣١﴾ We have destroyed قَبْلَهُمْ the of الْقُرُونِ before them أَنَّهُمْ generations they will يَرْجِعُونَ ﴿٣٢﴾ to them لَا not they will يَرْجِعُونَ ﴿٣٢﴾ before Us all لَمَّا then جَمِيعٌ all دَيْنَا ﴿٣٢﴾ before Us and surely وَإِنْ return كُلٌّ all and آيَةٌ ﴿٣٣﴾ will be brought وَآيَةٌ ﴿٣٣﴾ and a sign لَهُمُ for them الْأَرْضُ the dead أَلْيَتُهُ the dead أَحْيَيْنَاهَا We gave it life وَأَخْرَجْنَا ﴿٣٣﴾ We brought forth from it حَبًّا grains فَمِنْهُ so that thereof يَأْكُلُونَ ﴿٣٣﴾ they eat

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saiha* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all — everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٥﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾ وَآيَةٌ لَهُمُ الْبَلَدُ الْمَيِّتُ فَإِذَا هُمْ مُقْلَبُونَ ﴿٣٨﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾

وَجَعَلْنَا of gardens جَنَّاتٍ therein فِيهَا and We have made
 and We have caused to gush وَفَجَّرْنَا and grapes وَأَعْنَبٍ date-palm
 so that يَأْكُلُوا springs of water الْعُيُونِ of therein فِيهَا forth
 made عَمَلُهُ and not وَمَا the fruits thereof ثَمَرِهِ of they may eat
 give thanks يَشْكُرُونَ will they not أَفَلَا their hands أَيْدِيَهُمْ it
 pairs خَلَقَ Him Who أَلَدَى glory be to سُبْحَنَ
 كُلِّهَا all مِمَّا of that which تُنْبِتُ produces الْأَرْضُ the earth وَمِنَ
 not لَا and of that which وَمِمَّا their own kind أَنْفُسِهِمْ as well as of
 the night أَلَيْلٌ for them لَهُمْ and a sign وَمَايَةٌ they know يَسْمُونَ ﴿٣٦﴾
 and behold إِذَا the Day النَّهَارُ therefrom مِنَّا We withdraw نَسْلَخُ
 runs تَجْرَى and the sun وَالشَّمْسُ in darkness مُظْلِمُونَ ﴿٣٧﴾ they are
 لِسُتْقَرٍّ that is ذَٰلِكَ for it لَهَا on its fixed course for a term
 the All-Knowing الْعَلِيمِ of the All-Mighty الْقَدِيرِ a decree

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ﴿٣٦﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ
 النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٧﴾ وَمَايَةٌ لَهُمْ أَنَا حَلَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٣٨﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
 يَرْكَبُونَ ﴿٣٩﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٠﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤١﴾ وَإِذَا قِيلَ لَهُمْ
 أَنْفِقُوا مِمَّا بَيْنَ أَيْدِيكُمْ وَمِمَّا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٢﴾

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ We have measured its قَدَرْتَهُ and the moon
 like the dried curved date stalk كَالْعُرْجُونِ it returns عَادَ till حَتَّىٰ
 for it لَهَا permitted يَنْبَغِي the sun الشَّمْسُ not لَا the old الْقَدِيرِ ﴿٣٦﴾
 أَنْ تُدْرِكَ the moon الْقَمَرَ overtake to النَّهَارِ outstrip
 an orbit فِي in they all each وَكُلٌّ

We **يَسْبَحُونَ** that **أَنَّا** for them **لَهُمْ** and a sign **وآيَةً** float **فَوْاتٍ** the laden **الْمَشْحُونِ** ship **أَفْلَاكِ** in **فِي** their offspring **بُورَتِهِمْ** bore **وَخَلَقْنَا** its like **مِثْلِهِ** from **مِنْ** for them **لَهُمْ** and We have created **وَمَا** We shall **نَرْفَعُهُمْ** We will **نُشَاءُ** and if **وَلِنْ** they ride **يَرْكَبُونَ** what **وَلَا** there will be for them **لَهُمْ** shout **صَرِيحٍ** and no **فَلَا** drown them **يُفْقَدُونَ** they **هُمْ** nor **مِنَّا** from us **وَمَتَاعًا** and as an enjoyment **إِلَىٰ** for **جِبِينِ** a while **وَإِذَا** of that which **مَا** beware **اتَّقُوا** to them **لَهُمْ** it is said **قِيلَ** and when **بَيْنَ أَيْدِيكُمْ** is **وَمَا** before you **خَلْفَكُمْ** and that which **لَعَلَّكُمْ** behind you **تَرْحَمُونَ** in order that you may receive mercy

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٣٩﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أطعمهم إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٢﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٣﴾

وَمَا **تَأْتِيهِمْ** and not **مِنْ** come to them **آيَةٍ** a sign **عَنْهَا** they did **كَانُوا** but **إِلَّا** of their Lord **رَبِّهِمْ** the signs **قِيلَ** and when **وَإِذَا** turn away **مُعْرِضِينَ** from it **لَهُمْ** it is said **أَنْفِقُوا** them **مِمَّا** spend **رَزَقَكُمُ** of what **اللَّهُ** Allah has provided you

قَالَ الَّذِينَ كَفَرُوا those who disbelieve الَّذِينَ to those who آمنوا believe أَنُطْعِمُ shall we feed مَنْ those whom لَوْ if بَشَاءَ will الله but اللَّهُ أَطْعَمَهُ He would have fed him أَنُتَر only أنتَ you are إِلَّا but هَذَا in ضَلَالٍ error مُبِينٍ ﴿٧٧﴾ plain وَيَقُولُونَ and they say مَتَى when هَذَا this أَلْوَعْدُ promise will be fulfilled إِنْ if كُنْتُمْ you are صَادِقِينَ ﴿٧٨﴾ a single shout صَبِيحَةٌ but إِلَّا they await يَنْظُرُونَ not مَا truthful تَأْخُذُهُمْ which will seize them وَهُمْ while they are يَخِصِّمُونَ ﴿٧٩﴾ to make تَوْبَةً they will be able يَسْتَطِيعُونَ then, not فَلَا disputing they will لَا nor إِلَى to أَهْلِهِمْ their family يَرْجِعُونَ ﴿٨٠﴾ return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saihah* (shout) which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٨١﴾ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٨٢﴾ إِنْ كُنَّا إِلَّا صَبِيحَةٌ وَاحِدَةٌ فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٨٣﴾ قَالُوا لَمْ نَكُنْ نَفْسٌ شَيْئًا وَلَا جُرُودَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكَاهُونَ ﴿٨٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَابِكِ مُتَكَوِّنُونَ ﴿٨٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٨٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ﴿٨٨﴾ وَأَمْسَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٨٩﴾

وَنُفِخَ in the Trumpet. الصُّورِ and will be blown فَإِذَا they هُمْ from the graves الْأَجْدَاثِ إِلَىٰ their Lord رَّبِّهِمْ to رَبِّهِمْ woe to us! يَوَيْلَنَا they will say قَالُوا will come out quickly ﴿٨١﴾ يَنْسِلُونَ مَنْ who بَعَثَنَا raised us up from مَرْقَدِنَا our place of sleep هَذَا the Most Beneficent الرَّحْمَنُ had promised وَعَدَ what this is only إِنْ the Messengers الْمُرْسَلُونَ ﴿٨٢﴾ and spoke the truth وَصَدَقَ ﴿٨٣﴾

so behold **فَإِذَا** a single **وَحِيدَةً** shout **صَوْتَهُ** but **إِلَّا** will be **كَانَتْ**
 they **هُمْ** **جَمِيعٌ** all **لَدَيْنَا** before us **مُحْضَرُونَ** will be brought up **قَالَتِمْ**
 a thing **شَيْئًا** a soul **نَفْسٌ** will be wronged **تُظْلَمُ** none **لَا** this Day
 that which **مَا** except **إِلَّا** you be requitted **تُجْزَوْنَ** and not **وَلَا**
 the dwellers **كَانْتُمْ** you used to do **تَعْمَلُونَ** **إِنَّ** verily **أَصْحَابَ**
 of Paradise **الْجَنَّةِ** **أَلَيْمٌ** that Day **فِي** in **شُغْلٍ** will be busy **فَيَكْهُونَ**
 joyful things **وَأَزْوَاجُهُمْ** they **فِي** and their wives **فِي** in **ظِلَالٍ** pleasant
 they will have **عَلَى** on **الْأَرَآئِكِ** **مُتَّكِئِينَ** reclining **لَهُمْ** there
 whatever **مَا** and they will have **وَلَهُمْ** fruits **فَكِهَةٌ** therein
 they ask for **يَدْعُونَ** **سَلَامٌ** peace **قَوْلًا** from **رَبِّ** A Lord
وَأَنْتَرُوا Most Merciful and get you apart **أَلَيْمٌ** this Day **أَيُّهَا**
 criminals, sinners **الْمُجْرِمُونَ**

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiyah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requitted anything except that which you used to do. 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. 59. (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

﴿أَلَمْ نَعْهِدْ إِلَىٰكُمْ يَبْنَٰىءَ ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطٰنَ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ﴾ ﴿١١﴾ وَأَنۢ أَتَّبِعُوْنِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١٢﴾ وَلَقَدْ أَضَلَّ مِنكُم مَّجِيلًا كَثِيرًا أَلَمۡ تَكُونُوا تَعْقِلُونَ ﴿١٣﴾ هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿١٤﴾ أَصَلُّوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٥﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوٰهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِم فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿١٧﴾

﴿أَلَمْ نَعْهِدْ﴾ I ordain **إِلَيْكُمْ** O Children **يَبْنَٰىءَ** for you **ءَادَمَ** of **أَنۢ** Adam **لَّا** that **تَعْبُدُوا** you should worship **الشَّيْطٰنَ** Satan **إِنَّهُ**

and that رَأَى a plain مُبِينٌ an enemy عَدُوٌّ to you لَكَرَ verily he
 a اَعْبُدُونِي Path صِرَاطٌ this is هَذَا you should worship Me
 a جِيلًا of you مِنْكُمْ he led astray اَضَلَّ and indeed وَلَقَدْ straight
 understand تَعْلَمُونَ you تَكُونُوا did not اَقْلَمَ a great كَثِيرًا multitude
 هَذِهِ this is جَهَنَّمَ Hell اَلَّتِي which كُنْتُمْ you were تُوعَدُونَ
 you كُنْتُمْ for what بِمَا this Day الْيَوْمَ burn therein اَضَلَّوْكُمْ promised
 We shall seal up نَخِّنُهُ this Day الْيَوْمَ to disbelieve نَكْفُرُونَ used
 عَلَيَّ (on) اَفْوَاهِهِمْ their mouths وَكَلِمَاتُكُمْ and will speak to Us اَيُّدِيَهُمْ
 to بِمَا their legs اَرْجُلُهُمْ and will bear witness وَتَشْهَدُ their hands
 We will نَشَاءُ and if وَلَوْ to earn يَكْسِبُونَ they used كَانُوا what
 their eyes اَعْيُنُهُمْ over عَلَيَّ We would surely have wiped out لَطَمْنَا
 how فَاسْتَبَقُوا for the path الصِّرَاطَ so that they would struggle فَاسْتَبَقُوا
 they see يَبْصُرُونَ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarî*) 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَاتَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٠﴾ وَمَنْ نَعْمِرْهُ
 نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦١﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٢﴾ لِيُذَكِّرَ
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا
 مَالِكُونَ ﴿٦٤﴾

We would have لَمَسَخْنَاهُمْ it had been Our will نَشَاءُ and if وَلَوْ
 then not فَمَا their places مَكَاتَتِهِمْ in عَلَيَّ transformed them
 nor وَلَا to go forward مُضِيًّا they would have been able اسْتَطَعُوا

يَرْجِعُونَ ﴿٦٧﴾ and he whom وَمَنْ they could have returned back
 creation أَلَلَّ in فِي We reverse him تَنصِبْنَاهُ We grant long life
 We عَلَّمْنَاهُ and not وَمَا they understand يَقُولُونَ ﴿٦٨﴾ will not then
 for لَهُ is it befitting يَتَّبِعِي nor وَمَا poetry أَلْفَعْر have taught him
 and Quran وَقُرْآنُ Reminder ذَكَرْ only this is هُوَ not إِنَّ him
 to him مَنْ that he, or it, may give warning أَسْئِرَ a plain مُبِينٌ ﴿٦٩﴾
 whom كَانَ is /was حَيًّا living وَحَيًّا and that may be justified أَلْقَوْلُ
 they عَلَى word against الْكَافِرِينَ ﴿٧٠﴾ the disbelievers أَوَّلَر do not يَرَوْنَ
 of what وَمَا for them لَهُمْ have created خَلَقْنَا that We أَنَا see
 for لَهُمْ so they فَهُمْ the cattle أُنْعَمَّا Our hands أَيَدِنَا have created
 they are the owners تَلِكُونَ ﴿٧١﴾ them

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. 70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 إِلَهَةً لَّهُمْ لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْخَضَرُونَ ﴿٧٥﴾ فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا
 يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَدَلَّلْنَاهَا لَهُمْ and We have subdued them لَهُمْ فَمِنْهَا for them
 رَكُوبُهُمْ of them وَمِنْهَا they have for riding يَأْكُلُونَ ﴿٧٢﴾
 and they have وَلَهُمْ in them مَنَافِعُ and وَمَشَارِبٌ benefits
 أَفَلَا drinks (milk) يَشْكُرُونَ ﴿٧٣﴾ will not then وَاتَّخَذُوا
 and they have taken مِنْ دُونِ besides اللَّهِ إِلَهَةً gods لَعَلَّهُمْ
 they بَصِرُونَ ﴿٧٤﴾ hoping that they might be لَا helped
 as troops جُنْدٌ for them لَهُمْ and they وَهُمْ help them

تُخْفَرُونَ ﴿٧٥﴾ grieve you بِمَزْنِكَ so let not فَلَا be brought forward
 they conceal يُبْرُونَ what مَا We know نَعْلَمُ verily إِنَّا their speech
 man أَلَيْسَ see بَرَّ does not أَوَلَمْ they reveal يَكْلُونَ ﴿٧٦﴾ and what وَمَا
 mixed male and نُطْفَةٍ from مِنْ have created him خَلَقْنَاهُ that We أَنَا
 opponent تُبِينُ ﴿٧٧﴾ He is هُوَ so then فَإِذَا female discharge
 an open

72. And We have subdued them unto them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٥﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُؤْفَقُونَ ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٧٩﴾ فَسُبْحَنَ الَّذِي يَدِيرُ مَلَكُوتَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾

وَضَرَبَ and forgets وَنَسِيَ a parable مَثَلًا for us لَنَا and he puts
 to الْعِظَمَ will give life مَنْ he says قَالَ his own creation
 have rotted away and became رَمِيمٌ when they وَهِيَ these bones
 أَنشَأَهَا Who الَّذِي He (Who) will give life to them يُحْيِيهَا say قُلْ dust
 of every بِكُلِّ and He is هُوَ time مَرَّةً the first أَوَّلَ created them
 produces جَعَلَ He Who الَّذِي the All-Knower عَلِيمٌ ﴿٧٦﴾ creation خَلَقَ
 لَكُمْ for you مِنْ out of الشَّجَرِ the green الْأَخْضَرِ tree نَارًا fire فَإِذَا
 is it not أَلَيْسَ kindle ﴿٧٧﴾ تُؤْفَقُونَ ﴿٧٧﴾ therewith أَنْتُمْ you
 and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created خَلَقَ He Who
 بِقَدِيرٍ Able عَلَىٰ أَن يَخْلُقَ to مِثْلَهُمْ create بَلَىٰ the like of them
 The عَلِيمُ ﴿٧٨﴾ the Supreme Creator الْخَلَّاقُ and He is هُوَ indeed

He أرَادَ when إِذَا His Command أَمْرُهُ verily إِنَّمَا All-Knowing
and أَفِيكَوْتُ Be كُنْ to it لَهُ say يَقُولُ to أَنْ a thing شَيْئًا intends
in Whose hand يَدِهِ He, Who الَّذِي so glorified be فَسُبْحَانَ it is
and to Him وَإِلَيْهِ thing شَيْءٍ of every كُلِّ is the dominion مَلَكُوتُ
you shall be returned تُرْجَعُونَ

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّبَإُ صَفَا ﴿١﴾ فَالزَّيْعَبُوتُ نَحْرًا ﴿٢﴾ فَالتَّالِيَتِ ذِكْرُ ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنْ أَنْزَلْنَا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوْكَبِ ﴿٦﴾ وَحَفِظْنَا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾

in rows ﴿صَفًّا﴾ By those (angels) arranged ﴿وَالْمُتَنَبِّئِينَ﴾
in a good way ﴿بِحَسْرَةٍ﴾ by those (angels) who drive the clouds ﴿فَالْمُزَيِّنِينَ﴾
the Book ﴿وَالْمُكَرِّمِينَ﴾ by those (angels) who bring ﴿فَالْمُنشِئِينَ﴾ verily ﴿إِنَّ﴾
of the heavens ﴿السَّكُونِ﴾ Lord رَبُّ is indeed One ﴿وَإِلَهُكُمْ﴾ your God
﴿وَالْأَرْضِ﴾ and of the earth ﴿وَمَا﴾ and all that ﴿بَيْنَهُمَا﴾ is between them ﴿وَرَبُّ﴾
verily We ﴿إِنَّا﴾ of every point of the suns rising ﴿وَالْمَشْرِقِيِّ﴾ and Lord
with beauty ﴿بِزِينَةٍ﴾ the near ﴿الْقَرِيبَةِ﴾ heaven ﴿السَّمَاءِ﴾ have adorned ﴿وَنَّا﴾
﴿الْكَاكِبِ﴾ (of) the stars ﴿وَنَحْنُ﴾ and to guard ﴿وَنَحْفَظُكَ﴾ every ﴿كُلِّ﴾ شَيْءٍ
rebellious ﴿مَارِدٍ﴾ devil

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) 4. Verily, your *Ilâh* (God) is

indeed One (i.e. Allâh); 5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

لَا يَسْمَعُونَ إِلَى آلِهَا الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ۖ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۖ إِلَّا مَنْ خِطَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۖ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ۖ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۖ وَإِنَّا ذَكِّرُوا لَا يَذْكُرُونَ ۖ وَإِنَّا رَأَوْا آيَةً يَسْتَسْخَرُونَ ۖ

the higher ^{الْأَعْلَى} the group ^{آلِهَا} to ^{إِلَى} listen ^{يَسْمَعُونَ} can not ^{لَا}
^{وَيُقَذَّفُونَ} and they are pelted ^{مِنْ} from ^{كُلِّ} every ^{جَانِبٍ} side ^{دُحُورًا}
^{وَلَهُمْ} outcast ^{عَذَابٌ} and theirs is ^{وَاصِبٌ} a constant ^{إِلَّا}
so he ^{فَاتَّبَعَهُ} something ^{الْخَطْفَةَ} snatch away ^{خِطَفَ} such as ^{مَنْ} except
of piercing brightness ^{ثَاقِبٌ} a flaming fire ^{شِهَابٌ} is pursued by
^{فَاسْتَفْتِهِمْ} then ask them ^{أَمْ} are they ^{أَشَدُّ} stronger as creation ^{خَلْقًا} ^{أَمْ}
or ^{مَنْ} those ^{خَلَقْنَا} whom We have created ^{إِنَّا} verily We ^{خَلَقْنَاهُمْ}
^{لَازِبٍ} clay ^{طِينٍ} of ^{مِنْ} have created them ^{عَجِبْتَ} nay, ^{بَلْ}
they ^{ذَكِّرُوا} and when ^{وَإِنَّا} while they mock ^{يَسْخَرُونَ} you wondered
they ^{يَذْكُرُونَ} not ^{لَا} are reminded ^{وَإِنَّا} and when ^{رَأَوْا} they remember ^{آيَةً} see
they mock at it ^{يَسْتَسْخَرُونَ} a sign

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân). 13. And when they are reminded, they pay no attention. 14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ۖ أَوَآدَا مِنَّا وَكُنَّا رَبُّكَآ وَعَظْمًا ۚ إِنَّا لَنَبْعَثُوهُنَّ ۖ أَوَآبَاؤُنَا الْأَوَّلُونَ ۖ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ۖ إِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۖ وَقَالُوا يَتْلُوْنَا هَذَا يَوْمَ الدِّينِ ۖ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۖ لَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۖ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۖ وَقَفَّوْهُرُ إِنَّهُمْ مَسْغُولُونَ ۖ

right قَالُوا they will say بَلْ nay لَنْ not تَكُونُوا you were مُؤْمِنِينَ ﴿٣٠﴾ any over you عَلَيْكُمْ for us لَمْ was كَانَ and not وَمَا believers سُلْطَانِي authority بَلْ nay but كُنْتُمْ you were قَوْمًا طَٰغِيَةً ﴿٣١﴾ people طَٰغِيَةً the قَوْلِ against us عَلَيْنَا so has become justified فَحَقَّ transgressing shall certainly لَدَٰبِقُورُنَا ﴿٣٢﴾ that verily we إِنَّا of our Lord رَبِّنَا Word we were ourselves كُنَّا verily إِنَّا so we led you astray تَذَوِّقُكُمْ taste in that Day يَوْمَئِذٍ then verily they will be يَٰٓأَنفُسُ astray غَٰوِيُونَ ﴿٣٣﴾ sharing الْعَذَابِ the torment مُشْتَرِكُونَ ﴿٣٤﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٥﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٦﴾ وَيَقُولُونَ إِنَّا لَا نَزِدُّكَ إِلَٰهَ إِنَّا إِلَٰهُنَا لَشَاعِرٌ يُتَجَنَّبُ ﴿٣٧﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٨﴾ إِنَّكَ لَدَٰبِقُورُ الْعَذَابِ الْآلِيمِ ﴿٣٩﴾ وَمَا تُحْزَنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلَصِينَ ﴿٤١﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾ فَوَكَهَهُمْ مَّكْرَمُونَ ﴿٤٣﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٥﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٦﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٧﴾

إِنَّا كَذَٰلِكَ certainly نَفْعَلُ that is how بِالْمُجْرِمِينَ ﴿٣٥﴾ with sinners إِنَّهُمْ they were كَانُوا verily, إِذَا when قِيلَ it was said لَهُمْ to them لَا (none has the right to be worshipped) إِلَهَ there is no (none) إِلَّا god يَسْتَكْبِرُونَ ﴿٣٦﴾ Allah but وَيَقُولُونَ they puffed themselves up with pride لَدَٰبِقُورُ are we إِنَّا and they say إِلَٰهُنَا going to abandon لَشَاعِرٌ he has come جَاءَ nay بَلْ mad يُتَجَنَّبُ ﴿٣٧﴾ for the sake of a poet بِالْحَقِّ and he confirmed وَصَدَّقَ the الْمُرْسَلِينَ ﴿٣٨﴾ the

torment ألمعاب are going to taste لذائضا verily you انك messengers
 الالير ٣٨ you will be requited تُجزون and nothing وما the painful
 slaves عباد save إلا do تعملون ٣٩ you used to كتم what ما except
 for them will be لهم those أولئك the chosen الْمُخْلَصِينَ ٤٠ of Allāh
 and they shall be رزقهم fruits فوكة a known مَعْلُوم ٤١ provision
 on تَكْرُمُونَ ٤٢ of Delight النعيم the Gardens جَنَّات in في honored
 مُتَّكِئِينَ ٤٣ thrones مُتَقَابِلِينَ ٤٤ facing one another بَطَائٍم brought around عَلَيْهِم
 لَذَّةً ٤٥ white بَيْضَةً a spring مَعِين ٤٦ from مِنْ a cup يَكْنِى (unto them)
 to the drinkers لِشَرِيبِينَ ٤٧ delicious

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: *Lā ilāha illallāh* (none has the right "to be worshipped but Allāh),” they puffed themselves up with pride (i.e. denied it). 36. And (they) said: “Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?” 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ān) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world) 40. Save the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine — 46. White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ٣٨ وَعِنْدَهُمْ قَصِيرَاتُ الْظُرْفِ عَيْنٌ ٣٩ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ٤٠ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٤١ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٤٢ يَقُولُ أَهَؤُلَاءِ لَئِن لَّمْ يَكُنِ الْغَافِلِينَ ٤٣ إِيَّاهُ نَسُوا اللَّهَ أُولَئِكَ مُّغْلَبُونَ ٤٤ قَالَ هَلْ أَنَسَ مُّظِلُّونَ ٤٥

لَا neither فِيهَا in that غَوْلٌ is hurt, headache or sin
 عَنْهَا they suffer intoxication يُنْزَفُونَ ٣٨
 their قَصِيرَاتُ (will be) chaste women restraining
 عَيْنٌ ٣٩ with wide and beautiful eyes
 كَأَنَّهُنَّ ٤٠ as if they were
 بَعْضُهُمْ some of them بَعْضُهُمْ so will turn
 قَائِلٌ ٤١ preserved
 مُّظِلُّونَ ٤٥

We made جَعَلْنَاهَا truly إِيَّا tree of Zaqqum ﴿٥٥﴾ the tree شَجَرَةُ or
 وَفَنَنَّا it is إِنَّهَا for the wrong-doers ﴿٥٦﴾ a trial لَظْلَمِينَ it
 of the الجحيم ﴿٥٧﴾ the bottom أَصْل in فِي that springs تَنْجُجُ a tree
 the رُؤُوسُ are like كَأَنَّ its sprouts of fruit-stalks طَلْمَهَا Hell-Fire
 of devils ﴿٥٨﴾ heads الشَّيَاطِينِ ﴿٥٩﴾

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allâh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say!) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? 63. Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَا يَكُونُ مِنْهَا فَمَا لَوْ أَنَّ مِنْهَا الْبُطُونَ ﴿٥٥﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٥٦﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٥٧﴾
 إِنَّهُمْ أَلْفَوْا آيَاتَهُمْ ضَالِّينَ ﴿٥٨﴾ فَهُمْ عَلَىٰ مَأْثَرِهِمْ مُّهْرَعُونَ ﴿٥٩﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٦٠﴾ وَلَقَدْ أَرْسَلْنَا
 فِيهِمْ مُّنْذِرِينَ ﴿٦١﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ ﴿٦٢﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٣﴾ وَلَقَدْ نَادَيْنَاهُ ﴿٦٤﴾
 فَلْيَنعَمْ الْمُجِيبُونَ ﴿٦٥﴾ وَخَشَعَتِ أَوَّلَاهُ مِنَ الْكُرْبِ الْعَظِيمِ ﴿٦٦﴾ وَجَعَلْنَا دُرِّيَّتَهُ هَرَابًا ﴿٦٧﴾

فَإِنَّهُمْ لَا يَكُونُ thereof فَمَا لَوْ they will eat مِنْهَا so truly they
 they will be لَهُمْ verily إِنَّ then ثُمَّ the bellies الْبُطُونَ of it
 boiling حَمِيمٍ of مِّنْ a mixture شَوْبًا on top of that given
 is to إِلَى their return مَرْجِعَهُمْ verily إِنَّ then ثُمَّ water to drink
 الْجَحِيمِ ﴿٥٧﴾ the flaming Fire of Hell إِنَّهُمْ they found أَلْفَوْا verily
 on the wrong path فَهُمْ on the wrong path ضَالِّينَ ﴿٥٨﴾ their fathers
 their footsteps مَهْرَعُونَ ﴿٥٩﴾ made haste to follow وَلَقَدْ and indeed
 of men of old الْأَوَّلِينَ ﴿٦٠﴾ most أَكْثَرُ before them قَبْلَهُمْ went astray
 warners مُنْذِرِينَ ﴿٦١﴾ among them فِيهِمْ We sent أَرْسَلْنَا and indeed
 of the end عَاقِبَةُ the end مُنْذِرِينَ ﴿٦٢﴾ of the end
 of Allah عِبَادَ except إِلَّا those who were warned

78. And left for him (a goodly remembrance) among the later generations: 79. “*Salâm* (peace) be upon Nûh (Noah) (from Us) among the ‘*Ālamîn* (mankind, jinn and all that exists)!” 80. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 81. Verily, he [Nûh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nûh’s (Noah’s)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: “What is it that which you worship? 86. “Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٣﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٤﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٥﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٨٦﴾ فَرَاغَ إِلَىٰ آلِهِمُ فَقَالَ أَلَا تَأْكُلُونَ ﴿٨٧﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٨٨﴾ فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٨٩﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٠﴾ قَالَ أَعْبُدُونِ مَا نَنحِتُونَ ﴿٩١﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٢﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٣﴾

of ﴿٨٣﴾ about the Lord رَبِّ do you think ظَنُّكُمْ then what فَمَا the the ﴿٨٤﴾ at فِي a glance نَظْرَةً then he looked فَنَظَرَ the worlds so they فَتَوَلَّوْا am sick سَقِيمٌ verily I إِنِّي and he said فَقَالَ stars then he فَرَاغَ and departed مُدْبِرِينَ away from him عَنْهُ turned will you not أَلَا and said فَقَالَ their gods آلِهِمُ to إِلَىٰ turned تَأْكُلُونَ ﴿٨٧﴾ eat مَا what is the matter لَكُمْ with you that لَا نَظَرُونَ ﴿٨٨﴾ striking صَرْبًا upon them عَلَيْهِم then he turned فَرَاغَ you speak out towards him إِلَيْهِ then they came فَأَقْبَلُوا with his right hand بِالْيَمِينِ ﴿٨٩﴾ what مَا do you worship أَعْبُدُونَ he said قَالَ hastening يَزْفُونَ ﴿٩٠﴾ and وَمَا created you خَلَقَكُمْ while Allah وَاللَّهُ you carve نَنحِتُونَ ﴿٩١﴾ what تَعْمَلُونَ ﴿٩٢﴾ you do قَالُوا they said ابْنُوا لَهُ بُيُوتًا for him building فَأَلْقُوهُ into فِي and throw him الْجَحِيمِ ﴿٩٣﴾ the blazing fire

87. “Then what think you about the Lord of the ‘*Ālamîn* (mankind, jinn, and all that exists)?” 88. Then he cast a glance at the stars, 89. And he said: “Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast].” 90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their *âlihah* (gods) and said: “Will you not eat (of the offering before you)? 92. “What is the

matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allâh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٣﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٤﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٩٥﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٩٦﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ﴿٩٧﴾ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٩٨﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٩٩﴾ وَنَدَيْنَاهُ أَنِ يَسْجُدْ بَرَاهِيمَ ﴿١٠٠﴾

but We **جَعَلْنَاهُمُ** a plot **كَيْدًا** against him **بِهِ** so they plotted **فَأَرَادُوا**
الْأَسْفَلِينَ the lowest **﴿٩٣﴾** and he said **﴿٩٤﴾** **إِنِّي** verily I **ذَاهِبٌ**
رَبِّي My Lord **﴿٩٥﴾** He will guide me **﴿٩٦﴾** **رَبِّ** My Lord **﴿٩٧﴾** grant **﴿٩٨﴾** **لِي** (for) me **﴿٩٩﴾** the righteous **﴿١٠٠﴾** **فَبَشَّرْنَاهُ**
 forbearing **﴿٩٦﴾** of a boy **﴿٩٧﴾** **بِغُلَامٍ** so We gave him the glad tidings
 to walk **﴿٩٨﴾** with him **﴿٩٩﴾** he was old enough **﴿١٠٠﴾** **بَلَغَ** and when **﴿٩٣﴾** **قَالَ**
﴿٩٤﴾ **يَبْنَؤُ** he said **﴿٩٥﴾** **إِنِّي** O my son **﴿٩٦﴾** verily I **﴿٩٧﴾** **أَرَىٰ** I have seen **﴿٩٨﴾** **فِي** in **﴿٩٩﴾** **الْمَنَامِ**
 so **﴿١٠٠﴾** **أَذْبَحُكَ** I am slaughtering you **﴿٩٣﴾** **فَانْظُرْ** that **﴿٩٤﴾** **أَبَتِ** the sleep (a dream)
 O my father! **﴿٩٥﴾** **قَالَ** he said **﴿٩٦﴾** **تَرَىٰ** what **﴿٩٧﴾** **فَافْعَلْ** look
 you shall find me **﴿٩٨﴾** **سَتَجِدُنِي** you are commanded **﴿٩٩﴾** **فَافْعَلْ** what **﴿١٠٠﴾** **فَافْعَلْ** do
 then, **﴿٩٣﴾** the patient **﴿٩٤﴾** of **﴿٩٥﴾** **اللَّهِ** Allah **﴿٩٦﴾** **إِنْ** if **﴿٩٧﴾** **شَاءَ** wills **﴿٩٨﴾** **فَافْعَلْ**
 and he had laid **﴿٩٩﴾** **وَتَلَّهُ** they had both submitted themselves **﴿١٠٠﴾** **فَافْعَلْ**
 and We called out to **﴿٩٣﴾** **وَنَدَيْنَاهُ** on his forehead **﴿٩٤﴾** **لِيَسْجُدَ** him prostrate
 O Abraham! **﴿٩٥﴾** **فَافْعَلْ** that **﴿٩٦﴾** **أَنْ** him

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on

his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Abraham!

فَدَّ صَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٤﴾ إِنَّ هَذَا لَهُوَّ الْبَلَاءُ الْمُبِينُ ﴿١٠٥﴾ وَكَذَبْتَهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٦﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٧﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٨﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١١﴾ وَتَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٢﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٣﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٤﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾

thus كَذَلِكَ verily إِنَّا the dream الرُّؤْيَا you fulfilled صَدَقْتَ verily فَدَّ
that كَذَلِكَ verily إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي
and We وَكَذَبْتَهُ the manifest الْمُبِينُ trial الْبَلَاءُ is indeed
and We وَتَرَكْنَا a great عَظِيمٍ with sacrifice بِذَبْحٍ ransomed him
the generations (to come) in الْآخِرِينَ among فِي for him عَلَيْهِ left
thus كَذَلِكَ Abraham إِبْرَاهِيمَ upon عَلَيْهِ (but) peace سَلَامٌ later time
verily he إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي indeed
and وَبَشَّرْنَاهُ believing الْمُؤْمِنِينَ Our slaves عِبَادِنَا one of مِنْ was
and a prophet نَبِيًّا of Ishâq إِسْحَاقَ We gave him the glad tidings
عَلَى him عَلَيْهِ and We blessed وَتَرَكْنَا the righteous الصَّالِحِينَ from
and (on) إِسْحَاقَ and of إِسْحَاقَ وَمِنْ and of ذُرِّيَّتِهِمَا their progeny مُحْسِنٌ
themselves لِنَفْسِهِ and some wrong ظَالِمٌ some who do right
to عَلَيْهِ We gave Our Grace مَنَّا and indeed وَلَقَدْ plainly مُبِينٌ
and We saved them وَجَعَلْنَاهُمَا and Aaron وَهَارُونَ Moses مُوسَى
وَقَوْمَهُمَا and their people مِنَ الْكَرْبِ الْعَظِيمِ the
they هُمْ so they became فَكَانُوا and helped them وَنَصَرْنَاهُمْ great
the victors الْغَالِبِينَ

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). 106. Verily, that indeed was a manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كَبْر — a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. "Salâm (peace) be upon Ibrâhîm (Abraham)!" 110. Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنُسُلِهِمْ غَافِلُونَ ﴿١٢١﴾ هَٰؤُلَاءِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِيَتَّقُوا اللَّهَ وَيَكُونَ اللَّهُ وَرَثَةً لَهُمْ فَأُولَٰئِكَ سَيَرْحَمُهُ اللَّهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢٢﴾ هَٰؤُلَاءِ الَّذِينَ يُدْفِنُونَ مَوْتَاهُمْ سِرًّا وَإِنَّ لَهُمُ عَذَابًا أَلِيمًا ﴿١٢٣﴾ هَٰؤُلَاءِ الَّذِينَ يُؤْثِرُونَ عَلَىٰ آبَائِهِمْ وَإِلَىٰ آبَائِهِمْ خُسْفٌ ﴿١٢٤﴾ ذَٰلِكُمْ أَصْحَابُ الْمُنَافِقِ إِنَّهُمْ لَخُلَفَاءُ لِلَّذِينَ آمَنُوا وَلَٰكِنْ لَا يَأْمُرُونَ بِالْعَدْلِ وَلَا يَنْهَوْنَ عَنِ الْمُنكَارِ أُولَٰئِكَ يُفْتَنُ الْكَافِرُ بِهِمْ وَالَّذِينَ آمَنُوا خِشْيَةُ اللَّهِ أَكْبَرُ ﴿١٢٥﴾ هَٰؤُلَاءِ الَّذِينَ يُدْعُونَ لِلْكَافَرِ إِنَّهُمْ لَكَاذِبُونَ لَا يَتَّقُونَ اللَّهَ فَهُمْ يُنْفِقُونَ ﴿١٢٦﴾ أُولَٰئِكَ يَنْفِقُونَ أَمْوَالَهُمْ لِيَتَّقُوا اللَّهَ وَيَكُونَ اللَّهُ وَرَثَةً لَهُمْ فَأُولَٰئِكَ سَيَرْحَمُهُ اللَّهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢٧﴾ هَٰؤُلَاءِ الَّذِينَ يُدْعُونَ لِلْكَافَرِ إِنَّهُمْ لَكَاذِبُونَ لَا يَتَّقُونَ اللَّهَ فَهُمْ يُنْفِقُونَ ﴿١٢٨﴾ هَٰؤُلَاءِ الَّذِينَ يُدْعُونَ لِلْكَافَرِ إِنَّهُمْ لَكَاذِبُونَ لَا يَتَّقُونَ اللَّهَ فَهُمْ يُنْفِقُونَ ﴿١٢٩﴾

the clear **الْكِتَابِ** **النَّبِيِّ** Scripture and We gave them **وَهَدَيْنَاهُمَا** and guided them **وَوَكَّلْنَا** the right **الْصِّرَاطَ** **السَّيْقِمَ** path and the generations (to **الْآخِرِينَ**) among **فِي** for them **عَلَيْهِمَا** We left Moses **مُوسَى** upon **عَلَى** peace **سَلَامٌ** come) in the later times We reward **نَجْرَى** thus **كَذَلِكَ** verily **إِنَّا** and Aaron **هَارُونَ** **الْمُحْسِنِينَ** **إِنَّهُمْ** the good-doers **عِبَادَنَا** of **مِنْ** verily they were **وَالَّذِينَ** believing **الْمُؤْمِنِينَ** **وَإِنَّ** Elias **إِلْيَاسَ** **لَإِنَّ** was **قَالَ** he said **إِذْ** the Messengers **الرَّسُلَ كَافَرُوا** one of **أَلَا** his people **تَتَّقُونَ** fear (Allah) **وَلَا تَدْعُونَ** will you not **وَدَّعُوا** and forsake **بَعْلًا** Ba'l (idol) call upon **وَرَبَّ** your Lord **رَبِّكُمْ** Allah **الَّذِينَ** of creators **الْمُخْلِقِينَ** **فَكَذَّبُوا** (the early) **الْأَوَّلِينَ** you fathers **وَأَبَائِكُمْ** of **فَإِنَّهُمْ** him **لَنُخْضِرُنَّ** so they certainly **وَلَنُؤْتِيَنَّهُم** will be brought forth

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" 121. Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. "Will you call upon *Ba'î* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allâh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَرَكَعًا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِن لُّوطًا لِّمِنَ الرُّسُلِينَ ﴿١٣٣﴾ إِذْ جَاءَتْهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَانْكَرُ لَنُورٍ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِن يُونُسَ لِمِنَ الرُّسُلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

إِلَّا the chosen of Allah slaves عِبَادَ except رَكَعًا generations (to among فِي for him عَلَيْهِ and We left the chosen) in later times upon peace be سَلَامٌ come) Elias إِبْرَاهِيمَ ﴿١٣٠﴾ the good-doers الْمُحْسِنِينَ ﴿١٣١﴾ We reward نَجْزِي thus كَذَلِكَ verily the good-doers الْمُحْسِنِينَ ﴿١٣١﴾ Our slaves الْمُؤْمِنِينَ ﴿١٣٢﴾ believing وَإِن one of verily he was Eِبَادِنَا the Messengers الرُّسُلِينَ ﴿١٣٣﴾ was one of لُّوطًا Lot and verily لُّوطًا and verily لُّوطًا When جَاءَتْهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ We saved him and his family أَجْمَعِينَ ﴿١٣٤﴾ all إِلَّا those الَّذِينَ ﴿١٣٥﴾ among فِي an old woman (who was) عَجُوزًا except the الَّذِينَ ﴿١٣٥﴾ We destroyed دَمَرْنَا then ثُمَّ who remained behind in the الَّذِينَ ﴿١٣٦﴾ by them مُصْبِحِينَ ﴿١٣٧﴾ you pass عَلَيْهِمْ and verily you وَانْكَرُ rest in the morning the morning وَالْأَيْلِ ﴿١٣٨﴾ and at night أَفَلَا will you not then تَعْقِلُونَ ﴿١٣٨﴾ the was one of يُونُسَ Jonah لِمِنَ ﴿١٣٩﴾ and verily وَإِن reflect the Messengers الَّذِينَ ﴿١٣٩﴾ when أَبَقَ he ran إِلَى to الْفُلِّ the ship الْمَشْحُونِ ﴿١٤٠﴾ among the laden فَسَاهَمَ He casted lots فَكَانَ ﴿١٤١﴾ and he was مِنَ the losers الْمُدْحَضِينَ ﴿١٤١﴾ the losers الْمُدْحَضِينَ ﴿١٤١﴾ then swallowed him فَالْتَقَمَهُ the Fish الْحُوتُ ﴿١٤٢﴾ and he was مُلِيمٌ ﴿١٤٢﴾ while he had done an act worthy of blame

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only. See V.2:112). 132. Verily, he was one of Our believing slaves. 133. And verily, Lût (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And, verily, Yûnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the

الْجَعِيمِ ﴿١٥٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٥٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٥٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٥٦﴾ وَإِن كَانُوا لَا يَقُولُونَ ﴿١٥٧﴾

وَلَدَ Allah has begotten and verily they are liars over (rather daughters has He chosen than) sons (أَلَيْسَ بِمَا كُنْتُمْ تَعْمَلُونَ) do you decide (أَفَلَا تَذَكَّرُونَ) will you not then remember (أَمْ لَكُمْ أَسْطَقْنَا) authority is there for you or (أَمْ لَكُمْ بِكِتَابِكُمْ) your Book if you are truthful (وَجَعَلُوا) and they have invented (بَيْنَهُ وَبَيْنَ الَّذِينَ كَانُوا يَعْبُدُونَ) a kinship between him and the jinns (لَنَحْضَرَنَّهُمْ) indeed will be brought for account (مِنْهُمْ) that they attribute (يَصِفُونَ) from what Allah glorified be (سُبْحَانَكَ) unto him (إِلَّا عِبَادَكَ) except the slaves of Allah (الْمُخْلِصِينَ) of Allah (وَالَّذِينَ كَانُوا يُشْرِكُونَ) and those whom you (يَكْفُرُ) so verily you (يَكْفُرُ) chosen (يَكْفُرُ) cannot worship (يَكْفُرُ) over him (يَكْفُرُ) lead astray (يَكْفُرُ) in Hell (يَكْفُرُ) to burn (يَكْفُرُ) those except (يَكْفُرُ) there is not (يَكْفُرُ) of us (يَكْفُرُ) but he has (يَكْفُرُ) place (يَكْفُرُ) (يَكْفُرُ) stand in rows (يَكْفُرُ) we (angels) (يَكْفُرُ) and verily (يَكْفُرُ) known (يَكْفُرُ) and verily (يَكْفُرُ) they used (يَكْفُرُ) to say (يَكْفُرُ)

152. "Allâh has begotten (offspring — the angels being the daughters of Allâh)?" And, verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified be Allâh! (He is free) from what they attribute unto Him! 160. Except the slaves of Allâh, whom He chooses (for His mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh). 161. So, verily, you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ السَّادِّ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْفُرْمَانِ ذِي الذِّكْرِ ① بِلِ الَّذِينَ كَفَرُوا فِي عِزِّهِ وَيُثَاقِقُ ② كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَا تَجِئْ
مَنْصُورًا ③ وَرَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ④ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَبٌ ⑤ وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَنُوا بِأَصْبِرُوا عَلَى الْإِلَهَةِ كُونُوا هَذَا لَشَيْءٌ يُرَادُ ⑥

صَّ Sad وَالْفُرْمَانِ full of ذِي by the Quran ① الذِّكْرِ reminding بِلِ nay
الَّذِينَ الَّذِينَ كَفَرُوا those who كَفَرُوا in فِي disbelieve are عِزِّهِ false pride وَيُثَاقِقُ ②
كَمْ We have destroyed أَهْلَكْنَا how many كَمْ and opposition
وَلَا تَجِئْ and they cried out فَنَادَوْا generations مِنْ قَرْنٍ before them
وَرَجَبُوا for escape ③ مَنْصُورًا time جِئْ there was no longer
مِنْهُمْ a warner مُنْذِرٌ has come to them جَاءَهُمْ that آمَنُوا wondered
هَذَا the disbelievers الْكَافِرُونَ and said وَقَالَ among themselves
سَاحِرٌ كَذَّابٌ ④ أَجَعَلَ a liar كَذَّابٌ a sorcerer أَجَعَلَ all gods
إِلَهًا into god وَاحِدًا one إِنَّ verily هَذَا this is لَشَيْءٌ a ⑤ عَجَبٌ thing
وَالْمَلَأُ curious وَأَنْطَلَقَ the leaders مِنْهُمْ the among them لِي
وَأَصْبِرُوا go on آمَنُوا that your gods وَالْإِلَهَةِ to عَلَى and remain constant
لَشَيْءٌ a thing يُرَادُ ⑥ designed إِنَّ verily هَذَا this is

Sûrat Sâd XXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Sâd [These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but

Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!"

مَا سَمِعْنَا بِهَذَا فِي آلِهَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا بَدَوْهُا عَذَابٍ ﴿٨﴾ أَمْ عَنْهُمْ عَزَافٌ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنُودًا هَٰؤُلَاءِ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

the *آلِهَةِ* among *فِي* the like of this *هَذَا* we have heard *سَمِعْنَا* not *مَا*
اخْتِلَافٌ but *إِلَّا* this is *هَذَا* nothing *إِنْ* of later days *الْآخِرَةِ* religion
the *الذِّكْرُ* to him *عَلَيْهِ* has been sent down *أَنْزَلَ* an invention
in *فِي* they are *هُمْ* nay but *بَلْ* among us *بَيْنِنَا* from *مِنْ* Reminder
شَكٍّ doubt *مِنْ* about *ذِكْرِي* My Reminder *بَلْ* nay but *لَمَّا* not *بَدَوْهُا*
عَزَافٌ they have tasted *عَنْهُمْ* or *أَمْ* My torment *عَذَابٍ*
the *رَحْمَةِ* of your Lord *رَبِّكَ* of the Mercy *عَزِيزِ* the treasures
الْوَهَّابِ All-Mighty *أَمْ* the Real Bestower *لَهُمْ* for them *أَمْ*
and what *وَمَا* and the earth *وَالْأَرْضِ* of the heavens *السَّمَوَاتِ* the domain
with *فِي* (if so), let them ascend up *فَلْيَرْتَقُوا* is between them *بَيْنَهُمَا*
defeated *مَهْزُومٌ* they are there *هَٰؤُلَاءِ* host *جُنُودًا* means *الْأَسْبَابِ*
the confederates *مِنْ* of *الْأَحْزَابِ*

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْلَىٰ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَانَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

كَذَّبَتْ قَبْلَهُمْ denied قَوْمُ before them قَوْمُ of Noah نُوحٍ and وَعَادٌ and وَفِرْعَوْنُ Ad and Pharaoh ذُو الْأَوْتَادِ the owner of stakes ثَمُودُ and the dwellers وَأَصْحَابُ of Lot لُوطٍ and the people وَقَوْمُ Thamud لَيْلَىٰ of the wood أُولَٰئِكَ the confederates such were الْأَحْزَابُ the Messengers الرُّسُلُ denied كَذَّبَ but each of them إِلَّا not wait فَحَقَّ therefore justified عِقَابِ My Torment وَمَا and not يَنْظُرُ and not هَٰؤُلَاءِ these only صَيْحَةً shout وَاحِدَةً a single لَهَا not مِنْ it has فَوَاقٍ of pause of ending رَبَّنَا and they say عَجِّلْ Our Lord قِطْعَانَا to us قِطْعَانَا our account/reward قَبْلَ before يَوْمِ the Day الْحِسَابِ of Reckoning أَصْبِرْ on be patient عَلَى مَا what يَقُولُونَ they say وَادْكُرْ and remember عَبْدَنَا Our slave دَاوُدَ David ذَا the ever الْأَيْدِ with power إِنَّهُ verily he was أَوَّابٌ oft-returning in repentance إِنَّا have made سَخَّرْنَا verily We الْجِبَالَ in the glorify Our praise يُسَبِّحْنَ with him مَعَهُ the mountains in the الْعَشِيِّ and after sunrise وَالْإِشْرَاقِ evening

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. 14. Not one of them but belied the Messengers; therefore My Torment was justified. 15. And these only wait for a single *Saiḥah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). 18. Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّدْنَاهُ الْحِكْمَةَ وَقَصَلْنَا لَلِطَافِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَخْرَجَ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُ وَاهِدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجَّةً وَلِي نَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

وَالطَّيْرِ مَحْشُورَةً and the birds assembled كُلٌّ لَهُ all with him أَوَّابٌ ﴿١٩﴾ and his kingdom مُلْكُهُ and We made strong شَدَدْنَا did turn in لَلِطَافِ ﴿٢٠﴾ and sound judgement وَقَصَلْنَا wisdom الْحِكْمَةَ gave him the news نَبَأُ reached you أَتَاكَ and has هَلْ speech (decision) الْخَصْمِ they climbed over تَسَوَّرُوا when إِذْ of the litigants David upon دَاوُدَ they entered in دَخَلُوا when إِذْ the chamber فَفَزِعَ and he was terrified مِنْهُمْ of them قَالُوا لَا they said تَخَفْ not on بَعْضِنَا has wronged two litigants خَصِمَانِ fear with بِالْحَقِّ between us بَيْنَنَا therefore, judge فَأَخْرَجَ the other truth وَلَا and not تُشْطِطُ be unjust وَاهِدِنَا and guide us إِلَى to سَوَاءِ the Right Way الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا this is أَخِي my brother وَلِي ewe (female sheep) نَجَّةً ninety-nine he has وَاحِدَةٌ one فَقَالَ and he said أَكْفِلْنِيهَا and he overpowered me وَعَزَّنِي me in الْخِطَابِ ﴿٢٣﴾ speech

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubî*)
 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيَّتِكَ إِنَّكَ يَمَاجِجُهُ وَإِنَّ كَثِيرًا مِّنَ الظَّالِمِ لَيَنبِئِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿١١﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّكَابٍ ﴿١٢﴾ بِنَدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿١٣﴾

قَالَ (David) said لَقَدْ (he) indeed ظَلَمَكَ he has wronged you بِسُؤَالِ in demanding and verily إِنَّكَ your ewe يَمَاجِجُهُ to his ewes وَإِنَّ his ewes كَثِيرًا many of الظَّالِمِ partners لَيَنبِئِي oppress بَعْضُهُمْ one (on) and do الصَّالِحَاتِ righteous deeds وَقَلِيلٌ few مَا هُمْ and they are وَظَنَّ they are دَاوُدُ guessed أَنَّمَا that فَاسْتَغْفَرَ We have tried him رَبَّهُ he sought forgiveness وَخَرَّ of his Lord رَاكِعًا and fell down وَأَنَابَ prostrate ﴿١١﴾ and turned in repentance فَغَفَرْنَا so We forgave لَهُ him and verily وَإِنَّ that لَزُلْفَىٰ to us عِندَنَا for him and وَحُسْنَ access ﴿١٢﴾ and a good place of (final) return بِنَدَاوُدَ O David! إِنَّا We جَعَلْنَاكَ verily خَلِيفَةً a successor فِي on الْأَرْضِ earth فَاحْكُم so judge you بَيْنَ between النَّاسِ men بِالْحَقِّ in truth وَلَا for it will mislead فَيُضِلَّكَ your desire الْهَوَىٰ follow and not تَتَّبِعِ those who verily الَّذِينَ of Allah إِنَّ the Path سَبِيلِ from you wander astray يَضِلُّونَ عَن from سَبِيلِ Allah's اللَّهُ لَهُمْ for them عَذَابٌ torment شَدِيدٌ بِمَا a severe because نَسُوا they forget يَوْمَ the Day of الْحِسَابِ ﴿١٣﴾ Reckoning

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

and the earth وَالْأَرْضَ the heaven السَّمَاءَ We created خَلَقْنَا and not وَمَا وَمَا بَيْنَهُمَا بَطْلًا in between them ذَٰلِكَ without purpose ظَنُّ the consideration الَّذِينَ of those who disbelieve كَفَرُوا then woe قَوْلٌ from النَّارِ ﴿٢٧﴾ to those who disbelieve كَفَرُوا or أَمْ the Fire أَمْ or أَمْ the Fire shall We treat (make) يَجْعَلُ or أَمْ the Fire as those كَالْمُفْسِدِينَ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe shall We treat يَجْعَلُ or أَمْ earth الْأَرْضِ on فِي who are corrupters this is a كَتَبَ as criminals كَالْفُجَّارِ ﴿٢٨﴾ the righteous persons الْمُتَّقِينَ Book أَنْزَلْنَاهُ which We have sent down إِلَيْكَ to you مُبَارَكٌ full of blessings وَلِيَتَذَكَّرَ that they may ponder ءَايَاتِهِ over its Verses وَلِيَتَذَكَّرَ and may remember أُولُوا the أَلْبَابِ ﴿٢٩﴾ men of understanding وَهَبْنَا how excellent to David دَاوُدَ We have granted سُلَيْمَانَ Solomon نِعَمَ a slave الْعَبْدِ (a) slave إِنَّهُ was ever oft-returning in أَوَّابٌ ﴿٣٠﴾ repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِىَتُ الْجِبَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ

وَالشَّيَاطِينَ every kind كُلِّ and also the devils from the jinns and builder وَعَوَاصٍ ۝۳۹ and diver وَمَاخِرِينَ ۝۴۰ and (also) others مُقَرَّنِينَ ۝۴۱ bound in fetters الْأَصْفَادِ ۝۴۲ in so spend you فَاتَنُّ Our gift عَطَاؤُنَا this is هَذَا account will be asked أَوْ أَمْسِكَ ۝۴۳ no حِسَابٍ ۝۴۴ withold or وَرَأَى ۝۴۵ and good وَحَسَنَ a near access لَرَأَى ۝۴۶ with us عِنْدَنَا for him لَمْ verily مَنَابٍ ۝۴۷ final return وَادَّكَّرَ ۝۴۸ and remember عَبْدَنَا Our slave أَيُّوبَ ۝۴۹ Job إِذْ has نَادَى ۝۵۰ that verily أَنَّى his Lord رَبُّهُ he invoked when and torment وَعَذَابٍ ۝۵۱ with distress يُضَيِّبُ Satan الشَّيْطَانُ touched me (a) أَرْكُضْ ۝۵۲ this is هَذَا with your foot بِرِجْلِكَ strike (the ground) and drink وَشَرَّابٍ ۝۵۳ cool بَارِدٌ spring of water) to wash in وَمَعَهُمُ ۝۵۴ and the like thereof أَهْلَهُ ۝۵۵ his family لَهُ ۝۵۶ We gave and a Reminder وَذَكَرْنِي ۝۵۷ from us مِنَّا Mercy رَحْمَةً along with them لَأُولَى ۝۵۸ for those who understand الْآلَتِبِ ۝۵۹

37. And also the *Shayâfîn* (devils) from the jinn (including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" 42. (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَحُذِّ يَدُوكَ ضَعْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ۝۴۱ وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ ۝۴۲ وَإِسْحَاقَ وَيَعْقُوبَ ۝۴۳ أُولَى الْأَيْدَى وَالْأَفْئِدَةِ ۝۴۴ إِنَّا اخْتَصَمْتَهُمْ بِمَالِصَةٍ ذِكْرَى الدَّارِ ۝۴۵ وَلَهُمْ عِنْدَنَا لِيَنَ الْمُصْطَفَيْنِ الْأَخْيَارِ ۝۴۶ وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ۝۴۷

وَحُذِّ and take يَدُوكَ in your hand ضَعْفًا a bundle of branches فَأَضْرِبْ break your oath تَحْنُتْ and not وَلَا therewith and strike وَجَدْنَاهُ patient صَابِرًا We found him نِعَمَ how excellent الْعَبْدِ (a) was ever oft-returning in repentance أَوَّابٌ verily he slave

finish ﴿٥٠﴾ any من for it لم not ما Our provision لِرِزْقِنَا this is
 will نَسْرَ for the transgressors لِلطَّٰغِيْنَ and verily وَرَبِّكَ this is so هٰذَا
 where they will burn بَصَلْوَنَآ Hell جَهَنَّمَ return ﴿٥١﴾ be an evil مَكَابٍ
 then let تَبَدُّوْهُ this is so هٰذَا is that place to rest الْهٰذَا and worst
 and dirty wound وَعَسَآءُ ﴿٥٢﴾ a boiling fluid حَبِيْثٌ them taste it
 similar شَكْلِهٖ of من and other (torments) وَمَاخَرُ discharge (pus)
 (all together) in pairs ﴿٥٣﴾ kind اَنْوَاعٍ

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! 54. (It will be said to them)! Verily, this is Our provision which will never finish. 55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ)— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind — all together!

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَاَ بِهِمْ وَاتَّهَمُوا النَّارَ ﴿٥٠﴾ قَالُوا بَلْ اَنْشُرَ لَا مَرْجَاَ بِكَرَّ اَنْشُرَ قَدْ مَثُمُوْهُ لَنَا فَيَنْسُ
 اَنْفَرَارُ ﴿٥١﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَرَدُّهُ عَذَابًا مُّضَاعًا فِي النَّارِ ﴿٥٢﴾ وَقَالُوا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
 الْاَشْرَارِ ﴿٥٣﴾ اَتَّخَذْتُمْ سِغْرًا اَمْ زَاغَتْ عَنْهُمْ الْاَبْصَارُ ﴿٥٤﴾ اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٥٥﴾ قُلْ اِنَّمَا اَنَا مُنذِرٌ وَمَا مِّنْ
 اِلٰهٍ اِلَّا اَللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٥٦﴾

مَنَا this is فَوْجٌ a troop مُّقْتَحِمٌ entering مَّعَكُمْ with you لَا no مَرْجَاَ
 in اَنْفَرَارُ they shall burn اَنْشُرَ verily اِتَّهَمُوا for them اَنْشُرَ welcome
 welcome مَرْجَاَ no لَا you (too) اَنْشُرَ nay بَلْ they say قَالُوا the Fire
 بِكَرَّ for you اَنْشُرَ it is you قَدْ مَثُمُوْهُ who brought this فَيَنْسُ upon us
 our Lord رَبَّنَا they said قَالُوا the place to stay in اَنْفَرَارُ so evil is
 مَنْ whoever قَدَّمَ brought لَنَا upon us هٰذَا this فَرَدُّهُ add to him عَذَابًا
 and they said قَالُوا the Fire اَنْفَرَارُ in فِي a double مُّضَاعًا a torment

مَا what is the matter لَآ with us لَا not نَرَى we see رِجَالًا men كَذَّابًا the bad ones
 نَعُدُّهُمْ we used to count (them) بَيْنَ among الْأَشْرَارِ ﴿٥٩﴾ the bad ones
 أَخَذْنَاهُمْ did we take them سِخْرِيًّا or أَمْ as an object of mockery رَافَعَتْ
 that is ذَلِكْ verily إِنَّ eyes الْأَبْصَارُ ﴿٦٠﴾ them عَنْهُمْ failed to percieve
 الْحَقَّ the very truth غَاثُهَا the mutual dispute أَهْلِ of the people الْقَارِ ﴿٦١﴾
 and there مَا a warner مُنذِرٌ I am أَنَا only إِنْصَارَ say قُلْ of the Fire
 إِلَهَ any مِنْ is not إِلَّا god إِلَّا except اللَّهُ Allah الْوَاحِدُ the One الْقَهَّارُ ﴿٦٢﴾
 the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth — the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْفَقْرُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ
 بِالْمَلَكِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾
 فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمُ سَجْدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ
 وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

رَبِّ the Lord السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and all
 that بَيْنَهُمَا the الْعَزِيزُ the All-Mighty الْفَقْرُ ﴿٦٦﴾ the
 قُلْ Oft-Forgiving نَبَأٌ that is عَظِيمٌ ﴿٦٧﴾ a great أَنْتُمْ you
 عَنْهُ from which مُعْرِضُونَ ﴿٦٨﴾ you turn away مَا was كَانَ not لِي I had
 مِنْ any عِلْمٍ knowledge بِالْمَلَكِ of the chiefs (angels) الْأَعْلَى on high إِذْ
 has been inspired يُوحَىٰ not إِنْ they were disputing يَخْتَصِمُونَ ﴿٦٩﴾ when
 إِلَيَّ to me إِلَّا except أَنَّمَا that only أَنَا I am نَذِيرٌ ﴿٧٠﴾ warner
 إِذْ plain قَالَ when رَبُّكَ your Lord الْمَلِكَةِ to the angels

clay طين ﴿٦٦﴾ from مِن a man بَشَرًا I am going to create خَلِّقُ verily
 and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُمْ so when فَإِنَّا
 to him لَمْ then fall down فَسَجَدُوا My soul رُوحِي from مِن into him
 the angels الْمَلَائِكَةُ so prostrated فَسَجَدَ prostrate (to him) ﴿٦٧﴾
 he اِسْتَكْبَرَ Iblis اِبْلِيسَ except إِلَّا together اَجْمَعُونَ ﴿٦٨﴾ all of them
 the disbelievers الْكَافِرِينَ ﴿٦٩﴾ of مِن and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ân) is a great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

قَالَ اِبْلِيسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیْ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِیْنَ ﴿٦٦﴾ قَالَ اَنَا خَيْرٌ مِنْهُ خَلَقْنِیْ مِنْ نَّارٍ وَخَلَقْتُمْ مِنْ طِیْنٍ ﴿٦٧﴾ قَالَ فَاهْرَجْ مِنْهَا فَاِنَّكَ رَجِیْمٌ ﴿٦٨﴾ وَاِنَّ عَلَیْكَ لَعْنَتِیْ اِلَیَّ یَوْمِ الدِّیْنِ ﴿٦٩﴾ قَالَ رَبِّ فَاَنْظِرْنِیْ اِلَیَّ یَوْمَ یُبْعَثُونَ ﴿٧٠﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿٧١﴾ اِلَیَّ یَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧٢﴾

from أَن prevents you مَنَعَكَ what مَا O Iblis! اِبْلِيسُ (Allah) said قَالَ
 with both بِیَدَیْ I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ
 of مِن are you كُنْتَ or اَمْ are you too proud اَسْتَكْبَرْتَ My Hands
 اَلْمَالِیْنَ ﴿٦٦﴾ the high exalted قَالَ (Iblis) said اَنَا خَيْرٌ مِنْهُ better
 and you خَلَقْتُمْ fire نَّارٍ from مِن you created me خَلَقْتَنِیْ than he
 then get out فَاهْرَجْ Allah said قَالَ clay طِیْنٍ from مِن created him
 and verily you اِنَّكَ رَجِیْمٌ ﴿٦٨﴾ are outcast وَاِنَّ عَلَیْكَ لَعْنَتِیْ
 of الدِّیْنِ ﴿٦٩﴾ the Day اِلَیَّ My Curse اِلَیَّ till یَوْمِ the Day اِلَیَّ
 then give me فَاَنْظِرْنِیْ My Lord رَبِّ (Iblis) said قَالَ Recompense
 (when people) are resurrected یُبْعَثُونَ ﴿٧٠﴾ the Day اِلَیَّ respite
 those allowed اَلْمُنْظَرِیْنَ ﴿٧١﴾ of مِن verily you are اِنَّكَ Allah said قَالَ
 appointed اَلْمَعْلُومِ ﴿٧٢﴾ of the time اِلَیَّ the Day اِلَیَّ respite

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblis* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." 77. (Allâh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allâh) said: "Verily, you are of those allowed respite 81. "Till the Day of the time appointed."

قَالَ فِعْرِيكَ لَا تُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

I shall surely **لَا تُغْوِيَنَّهُمْ** by your Might then **فِعْرِيكَ** (*Iblis*) said **قَالَ** all **أَجْمَعِينَ** mislead them **إِلَّا** except **عِبَادَكَ** Your slaves **مِنْهُمْ** amongst them **الْمُخْلَصِينَ** the chosen **قَالَ** (Allah) said **فَالْحَقُّ** the truth **وَالْحَقُّ** and the truth **أَقُولُ** I say **لَأَمْلَأَنَّ** that I shall fill **جَهَنَّمَ** Hell **مِنْكَ** with you **وَمَنْ** and those who **يَتَّبِعُكَ** followed you **مِنْهُمْ** of them **أَجْمَعِينَ** all **قُلْ** say **مَا** not **أَسْأَلُكُمْ** I ask of you **عَلَيْهِ** for this **مِنْ** any **أَجْرٍ** wage **وَمَا** nor **أَنَا** I am **يَنْ** one of **الْمُتَكَلِّفِينَ** the fakers **إِنَّ** (imposters) **هُوَ** nothing **إِلَّا** but **ذِكْرٌ** a Reminder **لِلْعَالَمِينَ** its news **نَبَأَهُ** and you shall certainly know **وَلَنَعْلَمَنَّ** for all (worlds) **بَعْدَ** after **حِينٍ** a while

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." 84. (Allâh) said: "The truth is — and the truth I say — 85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ân) is only a Reminder for all the '*Ālamîn* (mankind and jinn). 88. "And you shall certainly know the truth of it after a while".

سُورَةُ الزُّمَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

تَنْزِيلُ الْكِتَابِ the revelation of this Book the All-Mighty the All-Wise ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ the All-Wise ﴿١﴾ the All-Mighty have sent down the Book to you بِالْحَقِّ in truth فَاَعْبُدِ so worship the ALLAH مُخْلِصًا sincerely for Him الدِّينَ the (pure) religion الْخَالِصُ the religion is for Allah ﷻ surely ﷻ complete besides him who take and those complete أَوْلِيَاءَ protectors مَا not we worship them إِلَّا only لِيُقَرِّبُونَا that they may bring us to Allah ﷻ near إِنَّ verily Allah ﷻ judges بَيْنَهُمْ in it differ إِنَّ truly Allah ﷻ not يَهْدِي guides مَنْ whoever هُوَ he is كَاذِبٌ a liar كَفَّارٌ and a disbeliever لَوْ Had Allah ﷻ willed أَنْ Allah ﷻ to take وَلَدًا son He could have chosen مِمَّا of those whom يَخْلُقُ but glory be to him سُبْحَنَهُ He pleased يَشَاءُ whom مَا created He is اللَّهُ the One الْقَهَّارُ the Irresistible ﴿٤﴾

Sûrat Az-Zumar (The Groups) XXXIX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake

only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ أَيْلًا عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى الْبَيْتِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْفَعْلُ ۝ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْزَلَ بِخَلْقِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ۝

and the earth **خَلَقَ** the heavens **السَّمَوَاتِ** He has created **بِالْحَقِّ** with the truth **يَكُوِّرُ** He makes overtake **أَيْلًا** the night **عَلَى** the day **وَيَكُوِّرُ** the day **النَّهَارِ** over **عَلَى** the night **وَسَخَّرَ** the sun **الشَّمْسَ** and He subjected **أَلَا** the moon **كُلٌّ** over **يَجْرِي** each **لِأَجَلٍ مُّسَمًّى** for term **الْعَزِيزُ** He is **الْفَعْلُ** the All-Mighty **خَلَقَكُمْ** Oft-Forgiving **مِنْ** He created you **نَفْسٍ** from **وَاحِدَةٍ** a single **ثُمَّ** then **جَعَلَ** made **مِنْهَا** from it **زَوْجَهَا** its wife **وَأَنْزَلَ** and He has sent down **ثَمَنِيَّةً** eight **لَكُمْ** for you **أَنْزَلَ** pairs **بِخَلْقِكُمْ** He creates you **فِي** in **بُطُونِ** the wombs **أُمَّهَاتِكُمْ** of your mothers **خَلْقًا** creation **مِنْ بَعْدِ** after **خَلْقٍ** creation **فِي** in **ظُلُمَاتٍ ثَلَاثٍ** veils of darkness **ذَٰلِكُمْ** such is **اللَّهُ** Allah **رَبُّكُمْ** but **لَهُ** your Lord **أَلَمْ يَكُنْ لَهُ** the Kingdom **لَا** no **إِلَهَ إِلَّا** god **أَلَا** but **هُوَ** He **فَأَنَّى** how then **تُصْرَفُونَ** are you turned away **۝**

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًّا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

is not **غَنِيٌّ** Allah **اللَّهُ** then verily **فَإِنَّ** you disbelieve **تَكْفُرُوا** if **إِنْ** for His **لِعِبَادِهِ** He likes **يَرْضَىٰ** and not **وَلَا** of you **عَنْكُمْ** in need He **يَرْضَهُ** you are grateful **تَشْكُرُوا** and if **وَإِنْ** disbelief **الْكُفْرَ** slaves **لَكُمْ** is pleased therewith **وَلَا** for you **لَكُمْ** shall bear **وَزِرَةٌ** and not **وَلَا** bearer of burdens **وَزِرَ** the burden of another **أُخْرَىٰ** then **ثُمَّ** of another **إِلَىٰ** so He will inform **فَيُنَبِّئُكُمْ** is your return **مَرْجِعُكُمْ** your Lord **رَبِّكُمْ** verily He **إِنَّهُ** to do **تَعْمَلُونَ** you used **كُنْتُمْ** (with) what **بِمَا** you in the **الصُّدُورِ** of that which is **بِذَاتِ** (is) the All-Knower **عَلِيمٌ** some hurt **ضُرٌّ** man **الْإِنْسَانَ** touches **مَسَّ** and when **وَإِذَا** **﴿٧﴾** breasts to him **إِلَيْهِ** turning in repentance **مُنِيبًا** his Lord **رَبَّهُ** he cries to **دَعَا** then **ثُمَّ** **إِذَا** when **خَوَّلَهُ** He bestows upon him **نِعْمَةً** a favour **مِّنْهُ** he forgets **نَسِيَ** from himself **مَا** **كَانَ** (he was) **يَدْعُوًّا** he supplicated **إِلَيْهِ** to Him **مِن قَبْلُ** and he sets up **وَجَعَلَ** before **لِلَّهِ** Allah **أَندَادًا** in order to mislead others **لِّيُضِلَّ** rivals **عَنْ** from **سَبِيلِهِ** His Path **قُلْ** say **تَمَتَّعْ** take pleasure **بِكُفْرِكَ** in your disbelief **قَلِيلًا** surely you are (one) **إِنَّكَ** for a while of the Fire **﴿٨﴾**

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. 8. And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَنِيتٌ ؕ ءَاتَاكَ الْإِيلَ سَاجِدًا وَقَآئِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ؕ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ؕ إِنَّمَا يَتَذَكَّرُ أُولَآءِ الْآلَبِ ﴿٩﴾ قُلْ يَاعِبَادَ الَّذِينَ ؕ ءَامَنُوا أَنْفُوا رَبِّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَسِعَةٌ ؕ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

during ۞ obedient to Allah قَنِيتٌ (he) is ۞ is one who أَمَّنْ or ۞ prostrating himself سَاجِدًا the hours of the night الْإِيلَ and ۞ the Hereafter الْآخِرَةَ fearing يَحْذَرُ standing (in prayer) are those ۞ say قُلْ of his Lord رَبِّهِ the Mercy رَحْمَةً hoping for ۞ not لَا to those who يَعْلَمُونَ know وَالَّذِينَ who ۞ equal يَسْتَوِي men of ۞ who will remember يَتَذَكَّرُ it is only إِنَّمَا know ۞ understanding قُلْ ۞ My slaves يَاعِبَادَ say قُلْ ۞ who ءَامَنُوا ۞ of your Lord رَبِّكُمْ be afraid and keep duty أَنْفُوا believe ۞ those who أَحْسَنُوا do good فِي in ۞ this الدُّنْيَا world حَسَنَةٌ good وَأَرْضُ Allah's ۞ and earth ۞ is spacious وَسِعَةٌ ۞ only إِنَّمَا ۞ shall receive الصَّابِرُونَ their rewards (in ۞ those who are patient أَجْرَهُمْ full) ۞ without ۞ حِسَابٍ reckoning ﴿١٠﴾

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ

عَظِيمٌ ﴿١٢﴾ قُلِ اللَّهُ أَغْبَدُ مُخْلِصًا لِمِ دِينِي ﴿١٣﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٤﴾

قُلِ إِيَّيَّ verily أَنَا I am commanded worship الله the religious deeds عَظِيمٌ for Him لله sincerely doing وَأَمَرْتُ and I am commanded لَأَنْ أَكُونَ in order to أَولَّ be the First of those who submit themselves to Allah as Muslims ﴿١٣﴾ my Lord رَبِّي I disobey عَصَيْتُ if إِن I am afraid كُفَّافٌ verily إِيَّيَّ say عَذَابَ of the torment يَوْمَ Day عَظِيمٌ ﴿١٤﴾ of a great أَفِيدُ Allah say قُلِ of a great my دِينِي for His sake أَنَا I worship مُخْلِصًا by doing sincerely besides مَا so worship religion عَظِيمٌ what شِئْتُمْ you like قُلِ Him say إِنَّ verily الْخَاسِرِينَ the losers الَّذِينَ are those who خَسِرُوا on the Day يَوْمَ and their families وَأَهْلِيهِمْ themselves will lose loss الْقِيَمَةِ of Resurrection أَلَا verily ذَلِكَ that هُوَ will be الْخُسْرَانُ a manifest الْمُبِينُ ﴿١٤﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبُدُونَ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمُ أُولُو الْأَلْبَابِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

لَهُمْ مِنْ قَوْفِهِمْ they shall have ظُلَلٌ from above them ظُلَلٌ and beneath them النَّارِ Fire وَمِنْ تَحْتِهِمْ that يُخَوِّفُ the اللَّهُ frightens عِبَادَهُ with it يَعْبُدُونَ His slaves أُولُو الْأَلْبَابِ O My slaves!

[illegible]

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tâghûl* (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — 18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghûl*) those are (the ones) whom Allâh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

لَكِنَّ الَّذِينَ آمَنُوا رَبَّهُمْ هُمْ عُرِفُوا مِنْ فَوْقَهَا عُرِفَ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿١٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿١٦﴾ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿١٧﴾

for them are **لَهُمْ** their Lord **رَبُّهُمْ** fear **أَتَقْوَاهُ** those who **بِالَّذِينَ** but **لَكِنَّ**
 built **عُرُفَ** lofty rooms **عُرُفَ** above them **بَيْنَ فَوْقَهَا** lofty rooms **عُرُفَ**
 this is the Promise **وَعَدَ** rivers **الْأَنْهَارِ** under them **مِنْ تَحْتِهَا** flowing **تَجْرِي**
 in His **الْبَيْعَادَ** Allah **اللَّهُ** does fail **يُخْلِفُ** not **لَا** of Allah **اللَّهُ**
 sends down **أَنْزَلَ** Allah **اللَّهُ** that **أَنْ** you see **تَرَوْا** do not **أَنْتُمْ** promise
 and causes it to penetrate **فَسَلَّكُمْ** water **مَاءَ** the sky **السَّمَاءِ** from **مِنْ**

and afterwards ثُمَّ the earth الْأَرْضِ in فِي as water-springs يَنْبِيعٍ
 colors of different ألْوَنَ crops رَزَا thereby يَخْرُجُ produces
 and you see them فَتَرَهُ they wither يَبْسُجُ and afterwards ثُمَّ
 dry and broken حُطَلًا He makes them يَجْعَلُهُ then ثُمَّ turn yellow
 for لِأُولَى is a reminder لَذِكْرَى this ذَلِكَ in فِي verily إِنَّ pieces
 اللَّهُ has opened سَرَجَ is he who أَعْمَنَ understanding أَفَلَا men of
 اللَّهُ in عَلَى so that he is فَهُوَ to Islam لِلْإِسْلَامِ his breast صَدْرُ Allah
 to those who are لِلْقَيْسَةِ so woe قَوْلٌ His Lord رَبُّهُ from نِين light
 of اللَّهِ remembrance ذَكَرَ against نِين their hearts قُلُوبُهُمْ hardened
 plain أُولَئِكَ in فِي they are صَلَّى error مُبِينٌ ﴿٢٢﴾ Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابَى نَقْشَعُرٍ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
 وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢١﴾ أَفَمَنْ يَنْتَقِي
 بَوَاجِهِمْ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٢﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْتَبَهُمْ
 الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٣﴾

Allah اللَّهُ نَزَّلَ has sent down أَحْسَنَ the best الْحَدِيثِ statement كِتَابًا
 oft-repeated مُتَشَابِهًا its parts resembling each other مَثَابَى a Book
 نَقْشَعُرٍ shiver مِنْهُ from it جُلُودُ the skins الَّذِينَ who يَخْشَوْنَ
 fear رَبَّهُمْ their Lord ثُمَّ then تَلِينُ soften جُلُودُهُمْ their skins وَقُلُوبُهُمْ
 and their hearts إِلَى to ذِكْرِ the remembrance اللَّهُ of Allah ذَلِكَ

with it ۞ He guides هَدَى of Allah اللهُ the guidance هُدًى that is sends يُضِلُّ and whomsoever وَمَنْ He pleases يَشَاءُ whom مَنْ any guide ۞ for him لَمْ there is not قَا Allah اللهُ astray أَفَمَنْ أَمَّنَ with his face يُوْجِهُهُ will confront يَنْفَى is he then who أَمَّنَ of Resurrection الْيَوْمَ on the Day يَوْمَ torment الْعَذَابِ the awful what مَا taste ذُوقُوا to the wrong-doers الظَّالِمِينَ and it will be said كُنتُمْ you used تَكْسِبُونَ ۞ to earn كَذَّبَ denied الَّذِينَ those who مِنْ قَبْلِهِمْ from the torment الْعَذَابِ so came on them فَأَنَّهُمْ before them حَيْثُ لَا where يَشْعُرُونَ ۞ they perceive

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them belied, and so the torment came on them from directions they perceived not.

فَإِذَا فَعَهُمُ اللَّهُ لِلْغَزَى فِي الْحَيَوةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۞ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ۞ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ۞ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا لَخَسِدٌ لِلَّهِ بَلْ أَكْزَمُ لَا يَعْلَمُونَ ۞ إِنَّكَ مِثٌّ وَلِإِثْمِهِمْ مِثُّونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ۞

فَإِذَا فَعَهُمُ اللَّهُ اللهُ so made them to taste لِّلْغَزَى the disgrace فِي in the الْحَيَوةِ life الدُّنْيَا the present وَالْعَذَابِ the torment الْآخِرَةِ but the مَثَلٍ similitude لَعَلَّهُمْ in order that يَتَذَكَّرُونَ that they may remember قُرْآنًا Quran عَرَبِيًّا An Arabic غَيْرَ without ذِي any عِوَجٍ crookedness لَعَلَّهُمْ in order that يَتَّقُونَ ۞ they

رَجُلًا a similitude مَثَلًا Allah الله puts forth مَضْرِبَ may avoid all evil
 disputing مُتَنَزِّعُونَ many partners شُرَكَاءَ belonging to فِيهِ a man
 belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another
 in comparision مَثَلًا equal يَسْتَوِيَانِ are those هَلْ to one master
 الرَّجُلِ الْحَمْدُ All praise is due لِلَّهِ to Allah بَلْ أَكْثَرُهُمْ لَا
 and verily وَهُمْ will die مَيِّتٌ verily you إِنَّكَ know يَعْلَمُونَ ﴿٣٩﴾ do not
 مَيِّتُونَ ﴿٤٠﴾ they will die ثُمَّ إِنَّكُمْ then إِنَّكُمْ on the Day يَوْمَ
 you will تَخْتَصِمُونَ ﴿٤١﴾ your Lord رَّبِّكُمْ before عِنْدَ of Resurrection
 be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ وَالَّذِي جَاءَ بِالْحَقِّ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝﴾ هُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۝ يُكْفِّرُ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ۝ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝﴾

﴿فَمَنْ أَظْلَمُ than one who مِمَّنْ is worse then who كَذَبَ utters a lie عَلَى lie against الله Allah and denies بِالْحَقِّ the truth إِذْ when it comes to him أَلَيْسَ is there not فِي in جَهَنَّمَ Hell an abode مَثْوًى for the disbelievers لِّلْكَافِرِينَ﴾ an abode there ۚ and believed وَصَدَّقَ the truth بِالْحَقِّ has brought they هُمْ the pious people (they are) الْمُتَّقُونَ ۝ they will desire يَشَاءُونَ all that مَا shall have of those الْمُحْسِنِينَ ۝ the reward جَزَاءُ that is ذَٰلِكَ their Lord from them عَنْهُمْ Allah الله so that may remit يُكْفِّرُ good-doers and give them وَيَجْزِيهِمْ they did عَمِلُوا of what الَّذِي the evil أَسْوَأَ the reward أَجْرَهُمْ according to the best بِأَحْسَنِ their reward كَانُوا of what they used يَعْمَلُونَ ۝ they used to do أَلَيْسَ to do اللَّهُ Allah is not بِكَافٍ Sufficient for His slave عَبْدَهُ and they try to frighten you وَيُخَوِّفُونَكَ for His slave وَمَنْ besides him مِنْ دُونِهِ with those يُضْلِلِ and whom الله Allah astray فَمَا there is not لَهُ for him any هَادٍ ۝﴾ guide

32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). 34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). 35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمْ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

وَمَنْ there is not فَمَا Allah guides يَهْدِ and whomsoever and for him مِنْ any مُضِلٍّ أَلَيْسَ Allah is not misleader بِعَزِيزٍ All-Mighty ذِي انتقامٍ Possessor of Retribution وَلَئِنْ of and verily سَأَلْتَهُمْ if you ask them مَنْ who خَلَقَ the heavens السَّمَوَاتِ created and the earth وَالْأَرْضَ and the earth لَيَقُولُنَّ surely they say قُلْ Allah and the earth أَفَرَأَيْتُمْ do you see مَا the things that تَدْعُونَ you invoke مِنْ دُونِ Allah besides إِنْ if أَرَادَنِيَ Allah intended for me بِضُرٍّ some harm هَلْ could هُنَّ they كَاشِفَتُ remove ضَرِّهِ or أَرَادَنِي some Mercy بِرَحْمَةٍ if He intended for me هَلْ some Mercy هُنَّ they مُمْسِكَتُ His Mercy رَحْمَتِهِ say قُلْ His Mercy حَسْبِيَ must put their تَوَكَّلُ in Him عَلَيْهِ is Allah sufficient for me trust الْمُتَوَكِّلُونَ trust those who trust

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

قُلْ يَتَّقُوا أَعْمَلُوا عَلَى مَكَانِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَكَيْ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمِمْسَلِ الْإِنِّ قَضَىٰ عَلَيْهَا الْمَوْتَ وَرِيسِلَ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَانِكُمْ on work أَعْمَلُوا My people يَقُولُونَ say قُلْ
 then you will فَسَوْفَ working عَمِلْتُ verily I am إِلَيَّ to your way
 تَعْلَمُونَ ﴿٣٩﴾ comes يَأْتِيهِ to whom مَنْ come to know
 عَذَابٌ on him عَلَيْهِ and descends وَيَجْلُ disgracing him يُخْزِيهِ torment
 have sent down أَنْزَلْنَا verily We إِنَّا an everlasting مُقِيمٌ ﴿٤٠﴾ torment
 in truth بِالْحَقِّ for mankind لِلنَّاسِ the Book أَلَكِتَابِ to you عَلَيْكَ
 it is only وَلِنَفْسِهِ accepts the guidance اهْتَدَىٰ so whosoever فَمَنْ
 only فَانْمَا goes astray ضَلَّ and whosoever وَمَنْ for his ownself
 over عَلَيْهِمْ you are أَنْتَ and not وَمَا for his own يَضِلُّ loses عَلَيْهِمَا
 Who takes away يَتَوَقَّى it is Allah اللَّهُ a trustee يَوَكِّلُ ﴿٤١﴾ them
 and وَالَّذِي of their death مَوْتِهَا at the time حِينَ the souls الْأَنْفُسِ
 لَمْ those that تَمُتْ die فِي during مَتَاهُمْ their sleep فَيَمِيتُكُ
 أَلَمْ He keeps أَلَمْ He keeps قَضَىٰ those قَضَىٰ He has ordained عَلَيْهِمَا for them أَلَمْ
 a term أَجَلٍ for إِلَى the rest الْآخِرَةِ and sends وَيُرْسِلُ death
 for a لِقَوْمٍ are signs لَايَسْتُ that ذَلِكَ in فِي verily إِنَّ appointed
 who think deeply يَتَفَكَّرُونَ ﴿٤٢﴾ people

39. Say: (O Muhammad ﷺ) "O My people! Work according to your way, I am working (according to my way). Then you will come to know 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment." 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمْ أَخَذْنَا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْعًا وَلَا يَعْقِلُونَ ﴿٣٩﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا
 لَمْ تَلِكُ السَّمَوَاتِ وَالْأَرْضُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤١﴾ قُلْ أَلِلَّهِم فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا or have besides الله Allah شُفَعَاءَ intercessors قُلْ say أَوْلَوْ even if كَانُوا they were لَا not يَمْلِكُونَ possessing شَيْئًا anything وَلَا and have no يَعْقِلُونَ ﴿٤٣﴾ intelligence قُلْ say لِلَّهِ to الله the شَفَعَةُ intercession جَمِيعًا all لَهُ His مُلْكُ the sovereignty السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth ثُمَّ then إِلَيْهِ to Him تُرْجَعُونَ ﴿٤٤﴾ you shall be brought back وَحْدَهُ Alone أَشْمَزَتْ are ذُكِرَ and when is mentioned اللهُ Allah وَحْدَهُ Alone of those who الَّذِينَ the hearts قُلُوبُ filled with disgust لَا and when ذُكِرَ are يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter وَإِنَّا and when ذُكِرَ they beheld إِذَا besides him مِنْ دُونِهِ those mentioned of the السَّمَوَاتِ Creator فَاطِرُ O Allah قُلْ say رَبِّهِمْ rejoice ﴿٤٥﴾ and the earth وَالْأَرْضِ heavens وَالشَّهَادَةِ and the seen أَنْتَ you تَحْكُمُ will judge بَيْنَ between عِبَادِكَ your slaves فِي what مَّا about كَانُوا they used to يَخْتَلِفُونَ ﴿٤٦﴾ in it to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيده الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٦﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٧﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَائِهِ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٨﴾

وَلَوْ and if أَنَّ it were لِلَّذِينَ who ظَلَمُوا did wrong مَا in what is فِي the earth جَمِيعًا all وَمِثْلَهُ and as much again مَعَهُ

with it **لَا تَقْدَرُونَ** they verily would offer it to ransom **بِهِ** of **سَوْءِ** the evil **الْعَذَابِ** torment **يَوْمَ** on the Day **الْقِيَامَةِ** of **وَبَنَّا** Resurrection **وَلَهُمْ** and there will become apparent **لَهُمْ** to them **مِمَّا** from **اللَّهِ** Allah **مَا لَمْ يَكُونُوا** what **لَمْ** they had been **يَحْتَسِبُونَ** **وَبَنَّا** reckoning **وَلَهُمْ** and will become apparent **لَهُمْ** to them **مِمَّا** evils **كَسَبُوا** of that which **وَحَاقَ** they earned **بِهِمْ** (with) them **مَا كَانُوا** that which **يُحْتَسِبُونَ** in it **يَسْتَهْزِئُونَ** he **دَعَاكَ** harm **مَنْ** man **الْإِنْسَانُ** touches **مَنْ** so when **فَإِذَا** to mock **نَادَىٰ** We have granted him **حَوْلَانَهُ** when **إِنَّا** then **نَدْعُو** calls to us **فَوَيْلٌ** favour (grace) **لِلَّذِينَ** from us **قَالَ** he says **إِنَّمَا** only **أُوتِيتُهُ** We have granted him **بِفَضْلٍ** Nay **بَلْ** of knowledge **عَلِمَ** because **عَلَىٰ** given this (grace) **فَوَيْلٌ** only **فَوَيْلٌ** a trial **وَلَكِنَّ** but **أَكْثَرَهُمْ** most of them **لَا** not **يَعْلَمُونَ** know

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَذَقُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أُغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ سَيَّئِبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٨﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾ قُلْ يٰعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ ﴿٥٠﴾

فَذَقُوا الَّذِينَ said it **فَالَّذِينَ** verily **فَذَقُوا** those **مِن قَبْلِهِمْ** before them **فَمَا** so not **أُغْنَىٰ** availed **عَنْهُمْ** them **مَا كَانُوا** that which **يَكْسِبُونَ** they were **فَأَصَابَهُمْ** earning **سَيِّئَاتُ** so overtook them **مَا كَسَبُوا** that which **هَٰؤُلَاءِ** of **ظَلَمُوا** did wrong **وَالَّذِينَ** and those who **فَذَقُوا** they earned

of مَا by the evil results سَيِّئَاتُ will overtake them سَيُصِيبُهُمْ those
 ⑤ they will كَسَبُوا and not وَمَا they earned that which
 Allah اللَّهُ that أَنْ know يَعْلَمُوا do they not أَوَلَمْ be able to escape
 يَبْسُطُ He wills يَشَاءُ for whom لِمَنْ the provision أَرْزَقَ enlarges
 for لِقَوْمٍ are signs ذَلِكَ in فِي verily إِنَّ and straitens it
 who يُؤْمِنُونَ ⑥ who believe قُلْ My slaves يَعْبادِي say قُلْ against أَنْفُسِهِمْ themselves لَا not تَقْنَطُوا
 Allah اللَّهُ verily إِنَّ of Allah اللَّهُ the Mercy رَحْمَةِ of مِنْ despair
 يَغْفِرُ يَغْفِرُ الدُّنُوبَ sins جَمِيعًا all إِنَّهُ truly هُوَ He is الْعَافِي
 Most Merciful الرَّحِيمُ ⑦ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! 53. Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ⑤ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ
 إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ⑥ أَن تَقُولَ نَفْسٌ
 بِحَسْرَتِكَ عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ⑦ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ
 الْمُتَّقِينَ ⑧ أَوْ تَقُولَ إِن تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةٌ فَأَكُونَ مِنَ الْمُحْسِنِينَ ⑨

وَأَنِيبُوا and turn in repentance إِلَىٰ to رَبِّكُمْ your Lord وَأَسْلِمُوا and submit
 comes upon you إِلَىٰ to Him مِن قَبْلِ before أَن that يَأْتِيَكُمُ that
 you will be helped الْعَذَابُ the torment ثُمَّ then لَا not تُنصَرُونَ ⑤
 sent down أُنزِلَ of that which is مَا the best أَحْسَنَ and follow وَأَتَّبِعُوا
 إِلَيْكُم to you مِنْ from رَبِّكُمْ your Lord مِن قَبْلِ before أَن that
 يَأْتِيَكُمُ comes on you الْعَذَابُ the torment بَغْتَةً suddenly وَأَنْتُمْ

while you لا not تَشْعُرُونَ ﴿٥٤﴾ perceive أن lest قَوْلُ say تَقُولُ a
 person بِحَسْرَتٍ alas my grief عَلَى on مَا what فَرَطْتُ I was undutiful
 in فِي in جَنْبِ the side of اللَّهِ to Allah وَإِنْ and that كُنْتُ I was
 among الَّذِينَ كَفَرُوا indeed among the mockers أَوْ or قَوْلُ he should
 say لَوْ if أَكْ only اللَّهُ Allah هَدَانِي guided me لَكُنْتُ I should
 have been مِنْ indeed among الصَّالِحِينَ ﴿٥٥﴾ the righteous ones أَوْ or
 قَوْلُ he should say حِينَ when تَرَى he sees الْعَذَابِ the torment لَوْ if
 أَكْ only لِي I had كَرَّةً another chance فَأَكُونُ then I should be
 among الْمُحْسِنِينَ ﴿٥٦﴾ the good doers

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَاءَ نَكَآءٌ يُفَكِّدُكَهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٤﴾ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا
 عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٥٥﴾ وَيَسْجَى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا
 يَمْسُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٥٦﴾ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٧﴾

بَلَىٰ قَدْ جَاءَ نَكَآءٌ there came to you مُفَكِّدُكَهَا My proofs فَكَّدْتُ and were وَكُنْتَ and were proud وَاسْتَكْبَرْتَ them and you denied
 مِنَ الْكَافِرِينَ ﴿٥٤﴾ among the disbelievers وَيَوْمَ the Day الْقِيَامَةِ and on the Day تَرَى of Resurrection الَّذِينَ كَذَبُوا those who
 عَلَى will be black أَلَيْسَ their faces وُجُوهُهُمُ Allah against the أَلْمُتَكَبِّرِينَ ﴿٥٥﴾ an abode جَهَنَّمَ Hell فِي there not

those who are arrogant and will deliver them to their places of success, touch them not, Allah is not grieved, and not evil shall touch the Greater of all things, the Trustee of all things.

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٠﴾ قُلْ أَفَعَيِّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦١﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٢﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

and of the heavens the keys to Him belongs, in the signs disbelieve, and those who the earth, who will be of Allah, they those are, order me, say, losers, it, and indeed, fools, O you, to worship, it, has been revealed, to you, and to, those who, before you, surely, you join others with Allah, if, your deeds, will be in vain, worship, Allah, nay, but, the losers, among, and be, among, the grateful ones.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَتَاتٌ يَبْسُغُهُمْ سُبْحَنَهُ
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَلَإِذَا هُمْ بِنَظَرُونَ ﴿٦٨﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ of Allah they made just estimate قَدَرُوا and not
whole جَمِيعًا and the earth وَالْأَرْضُ estimate as due to him قَدْرِهِ
of الْقِيَمَةِ on the Day يَوْمَ will be grasped by His Hand قَبْضَتُهُ
will be rolled up مَطْوِيَتَاتٌ and the heavens وَالسَّمَوَاتُ Resurrection
and High is تَعَالَى Glorified be He سُبْحَنَهُ in His Right Hand
they associate as partners with يَشْرِكُونَ ﴿٦٧﴾ above all that عَمَّا He
so fall فَصَعِقَ the trumpet الصُّورِ in فِي and will be blown نُفِخَ Him
and all who are وَمَنْ the heavens السَّمَوَاتِ in فِي all who are dead
are on فِي the earth الْأَرْضِ except إِلَّا him whom شَاءَ Allah
a second time أُخْرَىٰ in it فِيهِ it will be blown نُفِخَ then ثُمَّ Allah
looking on نَظَرُونَ ﴿٦٨﴾ standing فِيَامٌ they will be هُمْ and then لَإِذَا

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّاهِدِينَ وَالنَّبِيِّينَ وَفُصِّحَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ عَلَىٰ بَيِّنَاتٍ فَأَبَيْتُمْ
رُسُلَكُمْ فَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ فإِذَا هُمْ بِالنَّارِ ﴿٧١﴾

of its رَبِّهَا with the light يَئُورُ the earth الْأَرْضُ and will shine وَأَشْرَقَتْ
 and will be وَضَعَ the Book الْكِتَابُ and will be placed Lord
 and the witnesses وَالشَّهَدَاءُ the Prophets بِالنَّبِيِّينَ brought forward
 وَقُضِيَ with truth بِالْحَقِّ between them بَيْنَهُمْ and it will be judged
 and rewarded in وَوُفِّيَتْ will be wronged لَا يَظْلَمُونَ ﴿٦٩﴾ and they
 كُلُّ full each نَفْسٍ person مَا عَمِلَتْ what he did وَهُوَ and He is
 and will be driven وَسَيُوقَ they do يَفْعَلُونَ ﴿٧٠﴾ of what بِمَا Best Aware
 in groups رُجُمًا Hell جَهَنَّمَ إِلَى disbelieve كَفَرُوا those who الَّذِينَ
 حَتَّىٰ till إِذَا when جَاءُوهَا they reach it فَتُحَتَّ they will be opened أَبْوَابُهَا
 its keepers لَهُمْ and will say وَقَالَ the gates thereof
 from يَاكُمْ did not رُسُلٌ Messengers مِنْكُمْ come to you
 of رَبِّكُمْ the verses آيَاتِي to you عَلَيْكُمْ reciting بَتَلُونِ yourselves
 of يَوْمِكُمْ the meeting لِقَاءَ and warning you وَسِذْرُوكُمْ your Lord
 against هَذَا this قَالُوا they will say بَلَىٰ yes وَلَكِنْ but حَقَّتْ
 of torment الْعَذَابِ the word كَلِمَةُ has been justified
 the disbelievers الْكَافِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا قَسَّيْتُمْ مَتَوَى الْمَتَكِرِينَ ﴿٧١﴾ وَسَيُوقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى
 الْجَنَّةِ رُجُمًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طُبِّئَتْ فَادْخُلُوا خَالِدِينَ ﴿٧٢﴾
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ
 الْعَامِلِينَ ﴿٧٣﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾

of Hell **جَهَنَّمَ** the gates **أَبْوَابَ** enter you **ادْخُلُوا** it will be said **قِيلَ**
خَالِدِينَ therein **فِيهَا** to abide **فَيَسَّرَ** an evil **مَثْوًى** **الْمُتَكَبِّرِينَ** **﴿٧٦﴾**
 those who **الَّذِينَ** and will be driven **وَيَسَّرَ** of the arrogant
 in **رُحُمًا** Paradise **الْجَنَّةَ** to **إِلَى** to their Lord **رَبِّهِمْ** kept their duty
 and will be **وَفُتِحَتْ** they reached it **جَاءُوهَا** when **إِنَّا** till **حَقَّقَ** groups
 its **أَبْوَابُهَا** opened **وَقَالَ** and will say **لَهُنَّ** to them **خَزَنَتُهَا**
 so you have done **طِبْتُمْ** upon you **عَلَيْكُمْ** peace be **سَلَامٌ** keepers
 and they **وَقَالُوا** to abide therein **خَالِدِينَ** **﴿٧٧﴾** so enter it **فَادْخُلُوهَا** well
الْحَمْدُ will say **لِلَّهِ** all the praise **الَّذِي** Who **صَدَقْنَا**
 and has made us inherit **وَارَثْنَا** His promise **وَعَدَهُ** has fulfilled
 the land **نَتَّبِعُهَا** we can dwell **مِنْ** in **الْجَنَّةِ** Paradise **حَيْثُ** where **نَشَاءُ**
 for the **الْمُتَّقِينَ** **﴿٧٨﴾** a reward **أَجْرٌ** how excellent **فَيَسَّرَ** we will
 the angels **الْمَلَائِكَةَ** and you will see **وَرَى** workers
 the Throne **الْعَرْشِ** around **حَوْلَ** from all **مِنْ** surrounding
 and will be **وَفُتِحَ** of their Lord **رَبِّهِمْ** the praise **يُحَمِّدُ** glorifying
 and it will be said **وَقِيلَ** with truth **بِالْحَقِّ** among them **يُنْتَبِهُمُ** judged
 of the **الْعَالَمِينَ** **﴿٧٩﴾** the Lord **رَبِّ** is due to Allah **لِلَّهِ** all praise **الْحَمْدُ**
 worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَلِكَ that الَّذِينَ disbelieved كَفَرُوا those who عَلَى your Lord against الَّذِينَ those who أَصْحَابُ النَّارِ ﴿٦﴾ of the Fire الَّذِينَ they will be around it يَمْجُلُونَ the Throne وَمَنْ and those who حَوْلَهُ and those who يَسُبِّحُونَ بِحَمْدِ رَبِّهِمْ the praises glorify يُسَبِّحُونَ of their Lord رَبِّهِمْ and believe in Him وَيَسْتَغْفِرُونَ and ask Forgiveness لِلَّذِينَ who ءَامَنُوا believe رَبَّنَا Our Lord! وَسِعْتَ you comprehended كُلَّ things رَّحْمَةً and knowledge وَعِلْمًا so غَفِرْ and follow سَبِيلَكَ your way وَقِهِمْ the torment عَذَابَ and save them from رَبِّهِمْ way of the الْجَحِيمِ ﴿٧﴾ blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفِيهِمُ السَّيِّئَاتُ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا آمَنَّا أَلَيْسَ الْأَشْيَاءُ الَّتِي نَاذِرُنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

the Gardens جَنَّاتٍ and make them enter وَأَدْخِلْهُمْ our Lord رَبَّنَا and you have promised them وَعَدْتَهُمْ which الْآلِی everlasting and مَنْ their fathers آبَائِهِمْ among مِنْ was righteous صَالِح who and وَذُرِّيَّتِهِمْ and their wives and أَنْتَ verily you إِنَّكَ and their offspring and the All-Mighty الْعَزِيزُ You are the All-Wise الْحَكِيمُ ﴿٥٠﴾ and whomsoever وَمَنْ the sins السَّيِّئَاتِ save them from and وَقِهِمْ the sins السَّيِّئَاتِ save from you فَقَدْ that Day يَوْمَئِذٍ truly رَحِمْتُمْ and وَذَلِكَ gave him mercy and that is هُوَ (it) الْقَوْرُ الْعَظِيمُ ﴿٥١﴾ success and those who كَفَرُوا truly الَّذِينَ the supreme إِنَّ was greater أَكْبَرُ Allah's اللَّهُ aversion لَكُنْتُ will be addressed when إِذْ towards one another أَنْفُسَكُمْ your aversion ثَمَّ than and you فَتَكْفُرُونَ ﴿٥٢﴾ the faith إِلَى to الْإِيمَانِ you were called تَدْعُونَ used to refuse قَالُوا they will say رَبَّنَا Our Lord! أَسْنَا twice and you made us live وَأَحْيَيْتَنَا twice أَتَيْتَنَا made us die فَأَعْرَفْنَا now we confess بِذُنُوبِنَا our sins فَهَلْ then is there إِلَى any سَبِيلٍ ﴿٥٣﴾ way خُرُوجِ get out مِنْ

8. “Our Lord! And make them enter the ‘*Adn* (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. “And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): “Allâh’s aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse.” 11. They will say: “Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See *Tafsir Al-Qurtubi*)

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُم مَّآيَتِهِ وَيُنَزِّلُ لَكُم مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٧﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٨﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِن أَمْرِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ لِيُنْزِلَ يَوْمَ التَّلَاقِ ﴿١٩﴾ يَوْمَ هُمْ بَدْرُؤٌ لَا يُنْفَعُ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٠﴾

ذَٰلِكُمْ بِأَنَّهُ this is because إِذَا when دُعِيَ was invoked Allah الله وَحْدَهُ alone كَفَرْتُمْ you disbelieved وَإِنْ but when يُشْرَكَ partners so the تُؤْمِنُوا you believed بِهِ to Him فَالْحُكْمُ the judgement لِلَّهِ the Most High الْعَلِيِّ is only with Allah الْكَبِيرِ the Most Great هُوَ the Most Great الَّذِي it is He يُرِيكُم Who shows you مَّآيَتِهِ His signs وَيُنَزِّلُ and sends down رِزْقًا provision وَمَا and none يَتَذَكَّرُ remembers إِلَّا but those upon Allah اللَّهُ so call you فَادْعُوا turn to Allah يُنِيبُ who مُخْلِصِينَ making your worship pure لَهُ the religion الدِّينَ to Him وَلَوْ the religion الْكَافِرُونَ the disbelievers كَرِهَ however (much) رَفِيعُ the ranks & degrees الدَّرَجَاتِ (He is Allah) the Owner of High الْعَرْشِ the Throne يُلْقِي of the Inspiration الرُّوحَ He sends of by أَمْرِهِ His Command عَلَى to مَنْ any whom يَشَاءُ He wills مِنْ of عِبَادِهِ His slaves لِيُنْزِلَ that He warn of يَوْمَ the Day التَّلَاقِ of Mutual Meeting يَوْمَ the Day هُمْ they will بَدْرُؤٌ come out لَا (not) يَنْفَعُ will be hidden عَلَى from اللَّهِ Allah مِنْهُمْ of them شَيْءٌ of them لِّمَنِ anything الْيَوْمَ the kingdom الْمُلْكُ whose is it to لِلَّهِ this Day الْوَاحِدِ the One الْقَهَّارِ the Irresistible

12. (It will be said): “This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!” 13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. 19. Allâh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٩﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٠﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢١﴾ إِلَى فِرْعَوْنَ وَهَمَانَ وَفِرْعَوْنُ فَقَالَ لَأُسْحِرَنَّكَ بِكَذَّابٍ ﴿٢٢﴾﴾

﴿أَوَلَمْ يَسِيرُوا﴾ have they not traveled in the land and seen what (how) كَيْفَ was عَاقِبَةُ the end of الَّذِينَ those who were مِنْ قَبْلِهِمْ before them هُمْ they were أَشَدَّ (they) قُوَّةً to them superior in and in traces وَءَانَارًا in the land. But Allah أَخَذَهُمُ took them for their sins وَمَا and none كَانَ (was) لَهُمْ had they مِنَ Allah from وَاقٍ (was) to protect ذَلِكَ that was بِأَنَّهُمْ because they كَانَتْ (was) تَأْتِيهِمْ there came to them رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear evidences فَكَفَرُوا but they disbelieved فَأَخَذَهُمُ so seized them اللَّهُ Allah إِنَّهُ verily He is قَوِيٌّ All-Strong شَدِيدُ Severe الْعِقَابِ in punishment وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى Moses بِآيَاتِنَا with Our signs وَسُلْطَانٍ مُبِينٍ and authority ﴿٢١﴾ manifest (clear) إِلَى but they فَقَالَ لَأُسْحِرَنَّكَ and Korah وَفِرْعَوْنُ Pharaoh وَهَمَانُ Haman and Faraoh said سَحِرٌ a sorcerer كَذَّابٍ ﴿٢٢﴾ a liar

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

us فَلَمَّا then when جَاءَهُمْ he brought to them بِالْحَقِّ the truth مِنْ عِنْدِنَا from
قَالُوا they said اقْتُلُوا kill أَبْنَاءَ the sons الَّذِينَ of those who آمَنُوا believe
وَاسْتَحْيُوا with him نِسَاءَهُمْ and let live their women وَمَا and not كَيْدُ
the plot الْكَافِرِينَ of disbelievers إِلَّا but فِي in ضَلَالٍ error ﴿٢٥﴾ وَقَالَ
Pharaoh فِرْعَوْنُ and said ذَرُونِي leave me أَقْتُلْ to kill مُوسَى Moses
وَلْيَدْعُ and let him call رَبَّهُ his Lord إِنِّي verily أَخَافُ I fear أَنْ that
he may change دِينَكُمْ your religion أَوْ or أَنْ that يُظْهِرَ he
in may cause to appear فِي in the land الْفَسَادَ mischief ﴿٢٦﴾ وَقَالَ
and said مُوسَى Moses إِنِّي verily عُذْتُ I seek refuge بِرَبِّي in my
Lord وَرَبِّكُمْ your Lord and مِنْ every مُتَكَبِّرٍ arrogant
who لَا not يُؤْمِنُ believe بِيَوْمِ the Day of reckoning الْحِسَابِ ﴿٢٧﴾

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّسَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ الْآخِرَاتِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَاقْتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

وَقَالَ رَبُّهُمُ family of مَن a believing man ثَمُودُ and said رَبُّهُمُ would you kill اَنْتُمْ who hid اِيْمَانَهُ Pharaoh's رَبُّهُ is Allah اَللّٰهُ my Lord رَبُّهُ he says يَقُولُ because اَنْ a man with clear signs بِالْبَيِّنَاتِ has come to you جَاءَكُمْ and verily upon كَذِبًا a liar اَنْتُمْ he is يَكُ and if اِنْ your Lord رَبُّكُمْ from telling the truth صَادِقًا he is يَكُ and if اِنْ will be his lie كَذِبُهُ him that اَلَّذِي some of بَعْضُ then, will befall on you يَصِيبُكُمْ truth which يَعِدُكُمْ he threatens you اِنَّ اَللّٰهَ verily لَا not يَهْدِي a polytheist (wasteful) مُشْرِكٌ is هُوَ one who مَن guides this اَلْيَوْمَ is the kingdom اَلْمُلْكُ yours لَكُمْ O my people يَقُولُ liar but who ظَاهِرِينَ the land اَلْاَرْضِ in فِي you are upper most day بَصُرْنَا if اِنْ Allah's اَللّٰهُ Torment بَأْسٌ from مَن will save us جَاءَنَا I اُرِيكُمْ not مَا Pharaoh فِرْعَوْنُ said قَالَ comes to us (befall us) I guide اِهْدِيكُمْ and not وَمَا I see اَرَى what مَا but اِلَّا show you and said اِلَّا you سَبِيلَ to the path اِلْتِمَادُ of right policy وَقَالَ of right policy اَلَّذِي he who اَمَنَ believed يَقُولُ O my people اِنِّي verily اِنِّي the اَلْاَحْزَابِ day of اَلْيَوْمِ like of that يَنْتَلِ for you a fate عَلَيْكُمْ fear of Noah نُوحٍ of the people قَوْمِ the fate نَاصِبٌ like اَنْتُمْ confederates وَادِمْ and Ad وَثَمُودَ and Thamud وَالَّذِينَ and those who came مِنْ بَعْدِهِمْ اِلِلّٰهٍ injustice ظَلَمْنَا wants يُرِيدُ Allah اَللّٰهُ and not وَمَا after them for His slaves

28. And a believing man of Fir'aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a *Mushrik* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of

Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنَادُونَ مَذْبُورِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

وَيَقَوْمِ إِنِّي أَخَافُ verily I fear عَلَيْكُمْ for you يَوْمَ the Day when there will be mutual calling التَّنَادِ ﴿٣٢﴾ you will turn مَذْبُورِينَ your backs مَا not لَكُمْ you have from Allah الله any عَاصِمٍ protector وَمَنْ and whomsoever Allah الله sends astray يَضِلُّ فَمَا there is not لَهُ for him مِنْ (any) guide هَادٍ ﴿٣٣﴾ and indeed وَلَقَدْ جَاءَكُمْ did come to you يُوسُفُ Joseph مِنْ قَبْلُ before بِالْبَيِّنَاتِ with clear signs فَمَا but not زِلْتُمْ you he did bring to جَاءَكُمْ in that which وَمَا doubt جَاءَكُمْ ceased فِي in شَكٍّ he did bring to you, till when he died قُلْتُمْ you said (with it) حَتَّى he died هَلَكَ he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

الَّذِينَ يَجْعَلُونَ فِي آيَاتِ اللَّهِ بَعْزَرًا سُلْطَانًا أَنْتَهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُنْ أَبْنِي لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَذِبًا ﴿٣٧﴾ وَكَذَلِكَ زَيْنَ فِرْعَوْنَ سَوْءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٨﴾

Allah's **الَّذِينَ** signs **فِي** in dispute **يُحَدِّثُونَ** those who **بَعِيرٍ** that has come to them **أَنْتَهُمْ** any authority **سُلْطَانٍ** without **كَبُرَ** hateful **مَقًا** it is greatly **عِنْدَ** with (to) **اللَّهُ** and **وَعِنْدَ** Allah seals **يَطْبَعُ** thus **كَذَلِكَ** believe **أَمَّا** those who **الَّذِينَ** with (to) Allah **عَلَى** up **كُلِّ** every **قَلْبٍ** heart **مُتَكَبِّرٍ** of arrogant **جَبَّارٍ** ٣٥ tyrant **وَقَالَ** and said **فِرْعَوْنُ** Pharaoh **بَنِيْكُمْ** O Haman **ابْنِ** build **لِي** for me **مَرَمًا** a tower **لَعَلِّي** that I may **أَتِلَّ** arrive **الْأَسْبَاطَ** ٣٦ at the **وَأَسْتَبْ** ways **الطَّرِيقَ** of heavens **وَأَلْجِ** and I may look **عَلَى** upon **إِلَهِ** the God **مُوسَى** of Moses **وَلَئِي** but verily **لَأَظُنُّهُ** I think **كَاذِبًا** him to be **وَكَذَلِكَ** a liar **رُبِّ** thus it was **عَمِلِهِ** the evil **سَوَّ** in Pharaoh's eyes **لِفِرْعَوْنَ** fair-seeming **وَصَدَّ** deeds **وَمَا** the path **السَّبِيلُ** from **عَنِي** and he was hindered **وَكَيْدَ** not **فِرْعَوْنَ** the plot **لَا** of Pharaoh **فِي** but **فِي** in **نَبَابٍ** ٣٧ loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — 37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ الَّذِي آمَنَ يَنْقُورِ أَتَيْتُكُمْ بِرِشَادٍ ٣٨ يَنْقُورِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعُ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ٣٩ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا وَمَنْ عَمِلَ صَالِحًا مِنْ دُونِ أَنْفٍ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ٤٠ وَيَنْقُورِ مَا لِي أَدْعُوَكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ٤١

وَقَالَ الَّذِي and said **وَقَالَ** the man who **آمَنَ** believed **يَنْقُورِ** O my **إِنَّمَا** truly is **وَمَنْ** to the **سَبِيلِ** I will guide you **أَتَيْتُكُمْ** follow me **بِرِشَادٍ** way **يَنْقُورِ** of right conduct **وَيَنْقُورِ** O my people

enjoyment مَتَّعَ of world الدُّنْيَا life الْحَيَاةُ this هَذِهِ nothing but
 وَإِنَّ the Hereafter الْآخِرَةَ and verily هِيَ the home دَارُ is الْكَرَارِ ﴿٣٨﴾
 an evil سَيِّئَةً does عَمِلَ whosoever مَنْ that will remain forever
 the like مِثْلَهَا except إِلَّا be requited يُجْزَى will not فَلَا deed
 مِنْ a righteous deed صَالِحًا does عَمِلَ and whosoever وَمَنْ thereof
 a مؤمنٌ and is وَهُوَ female أُنْثَى or male ذَكَرٌ whether
 Paradise الْجَنَّةُ will enter يَدْخُلُونَ such قَائِلَتِكَ true believer
 ﴿٣٩﴾ without بِغَيْرٍ therein فِيهَا where they will be provided
 لِي how is it مَا and O my people وَنَقُورِ ﴿٤٠﴾ limit (accountability)
 and you وَتَدْعُونِي salvation النَّجْوَى to إِلَى call you أَدْعُوكُمْ that I
 the Fire النَّارِ ﴿٤١﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٣٨﴾ لَا جَرَمَ أَنَا
 تَدْعُونِي إِلَيْهِ لَيْسَ لَمْ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ
 النَّارِ ﴿٣٩﴾ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٠﴾

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ in Allah بِاللَّهِ to disbelieve
 (with بِهِ I have لِي not لَيْسَ what مَا with Him and to join
 the الْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا knowledge
 that أَنَا doubt جَرَمَ لَا the Oft-Forgiving الْغَفَّارِ ﴿٣٨﴾ All-Mighty
 a claim دَعْوَةٌ for it لَمْ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونِي what
 and وَأَنَّ the Hereafter الْآخِرَةِ in فِي nor وَلَا this world الدُّنْيَا

the dwellers **أَصْحَابُ النَّارِ** and that **وَأَنَّ** Allah **إِلَى** our return **مَرَدَّنَا** that the dwellers **أَصْحَابُ** they shall be **هُمْ** polytheists (transgressors) **النَّارِ** **فَسَتَذْكُرُونَ** of the Fire **أَقُولُ** what **مَا** and you will remember **أَمْرِي** all my matters **وَأَقْرَضُ** and I leave **لَكُمْ** I am telling is the All-Seer **بَصِيرٌ** Allah **إِنَّ** Allah **إِلَى** to **إِلَى** Allah **بِالْعِبَادِ** of the slaves

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَّعَهُ اللَّهُ سِنَّاتٍ مِمَّا مَكَّرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ **النَّارِ** **يُعْرَضُونَ** عَلَيْهَا **عُدُوًا** وَعَشِيًّا **وَيَوْمَ تَقُومُ السَّاعَةُ** **أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ** **وَإِذْ يَتَحَاجُّونَ فِي النَّارِ** **فَيَقُولُ الضَّعِيفَتَا** **لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْآ فَهَلْ أَنتُمْ مُعْتُونَ** **عَنَّا نَصِيبًا مِّنَ النَّارِ** **قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ**

that **مَا** from the evils **سِنَّاتٍ** Allah **فَوَقَّعَهُ** so, saved him **مَكَّرُوا** they plotted **وَحَاقَ** and encompassed **بِآلِ فِرْعَوْنَ** people **النَّارِ** the Fire **يُعْرَضُونَ** they **سُوءُ الْعَذَابِ** an evil **النَّارِ** torment **وَيَوْمَ تَقُومُ السَّاعَةُ** **أَدْخِلُوا** the Hour **وَعَشِيًّا** morning **عُدُوًا** to it **الَّذِينَ اسْتَكْبَرُوا** the weak **لِلَّذِينَ** the Fire **فَيَقُولُ** will say **الضَّعِيفَتَا** **اسْتَكْبَرُوا** were arrogant **إِنَّا** were **كُنَّا** verily we **لَكُمْ** for you **بَعْآ** a **نَصِيبًا** from us **عَنَّا** take **مُعْتُونَ** you **أَنْتُمْ** so can **فَهَلْ** followers **قَالَ** the Fire **النَّارِ** of **الَّذِينَ** will say **الَّذِينَ** portion

استَكْبَرُوا are arrogant إنا verily we are كُلاًّ all فيها (the) in it (Fire) إناك verily الله Allah قَدْ surely حَكَمَ has judged بَيْنَ between العباد (His) slaves

45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٥﴾ قَالُوا أَوْلَمْ نَأْتِكُمْ رُسُلَكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٦﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٤٧﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٨﴾

وَقَالَ الَّذِينَ فِي النَّارِ the Fire لِحَزَنَةِ to the keepers جَهَنَّمَ of Hell ادْعُوا call upon رَبَّكُمْ your Lord يُخَفِّفْ lighten عَنَّا for us يَوْمًا for a day مِّنَ of الْعَذَابِ the torment ﴿٤٥﴾ قَالُوا they will say أَوْلَمْ there was نَأْتِكُمْ there did not تَأْتِكُمْ they will say you رُسُلَكُم your Messengers بِالْبَيِّنَاتِ with clear evidences قَالُوا they will say بَلَىٰ yes قَالُوا they will reply فَادْعُوا then call وَمَا then call دُعَاؤُا the invocation الْكَافِرِينَ of the disbelievers إِلَّا but فِي in ضَلَالٍ error ﴿٤٦﴾ إِنَّا We لَنَنْصُرُ verily will make victorious رُسُلَنَا Our Messengers وَالَّذِينَ and those who آمَنُوا believed فِي in الْحَيَاةِ life الدُّنْيَا worldly وَيَوْمَ and on the Day يَقُومُ will stand الْأَشْهَادُ the witnesses ﴿٤٧﴾ يَوْمَ the Day when لَا will not يَنْفَعُ benefit الظَّالِمِينَ the oppressors (wrongdoers) مَعَذِرَتُهُمْ their excuses وَلَهُمُ and for them will be اللَّعْنَةُ the curse وَلَهُمُ and for them will be سُوءُ evil الدَّارِ ﴿٤٨﴾

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allâh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)— 52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ۖ وَهَدَىٰ ذِكْرَىٰ لَأُولَى الْأَلْبَابِ ۖ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ ۖ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِسَلْفِيَةٍ ۖ فَاسْتَغْوِذْ بِاللَّهِ إِنَّكُمْ هُوَ السَّمِيعُ الْبَصِيرُ ۖ

وَلَقَدْ we gave and indeed the guidance Moses موسى the guidance of Israel the children بَنِي and (We) caused to inherit إِسْرَءِيلَ the Scripture الْكِتَابَ a guide هُدَىٰ and a reminder ذِكْرَىٰ for men لَأُولَى الْأَلْبَابِ of understanding فَاصْبِرْ so be patient إِنَّ the Promise of Allah وَعْدَ the Promise of Allah حَقٌّ is true and ask وَاسْتَغْفِرْ for your fault لِذَنْبِكَ forgiveness and glorify وَسَبِّحْ in the early evening hours بِالْعِشِيِّ of your Lord رَبِّكَ praises those الَّذِينَ verily إِنَّ and in the early morning hours وَالْإِبْكَرِ who dispute فِي about آيَاتِ Allah's evidences بِغَيْرِ any authority سُلْطَانٍ without having come to them إِنْ there is nothing else فِي in صُدُورِهِمْ their breasts إِلَّا except كِبْرٌ arrogance (pride) هُمْ will not مَّا they سَلْفِيَةٍ have it فَاسْتَغْوِذْ the seek refuge بِاللَّهِ with Allah إِنَّكُمْ verily هُوَ He is السَّمِيعُ the All-Seer الْبَصِيرُ the All-Hearer

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — 54. A guide

and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers]. 56. Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٥﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٦﴾ إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾

and the *السَّمَوَاتِ* of the heavens the creation indeed *لَخَلْقُ* earth *أَكْبَرُ* is greater *مِنْ* the creation *خَلْقِ* the *النَّاسِ* mankind *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* of mankind *لَا* know *﴿٥٥﴾* and not *وَمَا* equal *يَسْتَوِي* the blind *وَالْبَصِيرُ* and those who see *وَالَّذِينَ ءَامَنُوا* nor those who believe *وَعَمِلُوا* and do evil *وَالْمُسِيءُ* righteous deeds *وَالصَّالِحَاتِ* and not those *لَا* and those who see *وَالَّذِينَ ءَامَنُوا* do little *مَا* you remember *﴿٥٦﴾* verily *إِنَّ* the *السَّاعَةَ* Hour *لَآتِيَةٌ* is surely coming *لَا* no *رَيْبَ* doubt *فِيهَا* about it *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* people *لَا* not *يُؤْمِنُونَ* believe *﴿٥٧﴾* *وَقَالَ* said *رَبُّكُمْ* your Lord *ادْعُونِي* invoke Me *أَسْتَجِبْ* I will respond *لَكُمْ* scorn (are arrogant) *يَسْتَكْبِرُونَ* those who *الَّذِينَ* verily *إِنَّ* to you *عَنْ* My worship *عِبَادَتِي* about *سَيَدْخُلُونَ* they will surely enter *جَهَنَّمَ* Hell *دَاخِرِينَ* in humiliation *﴿٥٨﴾*

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —

ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ قُلْ إِنِّي نُهَيْتُ أَنْ
أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ يَنْفَعُكُمْ مِنْ فَضْلِهِ ثُمَّ يَرْجِعْكُمْ إِلَى غَدٍّ ثُمَّ يَجْعَلُكُمْ أَفْئِدَةً
وَمِنْكُمْ مَنْ يُتَوَقَّى مِنْ قَبْلٍ وَلْيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٥﴾

هُوَ He is the Ever Living لَا there is no إِلَهَ god إِلَّا but
to Him هُوَ فَادْعُوهُ so invoke Him مُخْلِصِينَ making pure لَهُ
الدِّينَ your worship الْحَمْدُ all the praise لِلَّهِ be to Allah رَبِّ the
I have نُهَيْتُ verily إِنِّي say قُلْ of the worlds الْعَالَمِينَ ﴿٦٣﴾ Lord
you تَدْعُونَ those whom الَّذِينَ worship أَعْبُدَ to أَنْ been forbidden
there have come جَاءَنِي since لَمَّا Allah besides مِنْ دُونِ invoke
and I am وَأُمِرْتُ my Lord رَبِّي from مِنْ evidences الْبَيِّنَاتُ to me
of the الْعَالَمِينَ to the Lord لِرَبِّ submit أُسْلِمَ to أَنْ commanded
from مِنْ has created you خَلَقَكُمْ Who الَّذِي He, it is هُوَ worlds
a mixed drop of male and female ثُمَّ يَنْفَعُكُمْ from مِنْ then
brings you يَرْجِعْكُمْ then ثُمَّ a clot عَاقِبَةً of مِنْ then discharge
the age أَفْئِدَةً to reach لَيَبْلُغُوا then ثُمَّ as children فَتِلْكَ
old شَبُوحًا to be لَيَكُونُوا then afterwards ثُمَّ of full strength
and وَمِنْكُمْ مَنْ يُتَوَقَّى who مَنْ and among you كُمْ
in order that وَلَعَلَّكُمْ an appointed مُّسَمًّى term أَجَلًا that you reach
you may understand ﴿٦٥﴾

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely

for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Ālamîn (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّهُمْ يُصْرِفُونَهَا ﴿٦٩﴾ الَّذِينَ كَذَّبُوا بِآلِ كِتَابٍ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْطَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَشْرِكُونَ ﴿٧٣﴾

and causes death وَيُمِيتُ gives life يُحْيِي Who He, it is هُوَ the الَّذِي He decides upon أَمْرًا a thing فَإِنَّمَا only يَقُولُ and when قَضَىٰ He says to it كُنْ be فَيَكُونُ ﴿٦٨﴾ and it is أَلَمْ تَرَ do not تَرَ see you (to) الَّذِينَ those who يُجَادِلُونَ dispute فِي about آيَاتِ the are they turning away يُصْرِفُونَهَا ﴿٦٩﴾ of Allah اللَّهُ أَنَّهُ how of Allah evidences الَّذِينَ those who كَذَّبُوا deny بِآلِ كِتَابٍ the Book وَمِمَّا the Our Messengers أَرْسَلْنَا (with it) بِهِ We sent رُسُلَنَا with which فَسَوْفَ then يَعْلَمُونَ ﴿٧٠﴾ they will come to know إِذِ when الْأَغْطَالُ iron and أَعْنَاقِهِمْ rounded over السَّلْسِلُ their necks يُسْحَبُونَ ﴿٧١﴾ the chains will be dragged along فِي they shall be in الْحَمِيمِ the boiling water تُسْجَرُونَ ﴿٧٢﴾ they will in النَّارِ the Fire ثُمَّ then قِيلَ it will be said لَهُمْ to them أَنْتُمْ what كُنْتُمْ to join in worship as partners تَشْرِكُونَ ﴿٧٣﴾

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is. 69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How

die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلْيَىٰ جَعَلَ لَكُمْ الْأَنْعَامَ لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا Messengers We have sent and indeed before you of some of them (whom) قَصَصْنَا عَلَيْكَ We have related (their) story and وَمِنْهُمْ to you related their story and وَمَا to you We have related (their) story not لَّمْ he that أَنْ given to any Messenger رَسُولٍ it was كَانَ not of إِلَّا a sign بِإِذْنِ the leave of اللَّهِ should bring of اللَّهِ the Commandment جَاءَ so, when comes أَمْرُ Allah فَضِيَ the matter will be decided بِالْحَقِّ with truth and وَخَسِرَ the followers of the falsehood هُنَالِكَ then الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلْيَىٰ Allah, it is He Who جَعَلَ has made لَكُمْ for you الْأَنْعَامَ and لَتَرْكَبُوا some of them وَمِنْهَا some of them تَأْكُلُونَ ﴿٧٩﴾ you eat

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفَالِكِ تَحْمِلُونَهَا ﴿٨٠﴾ وَتُرِيهِمْ عَائِنَهُمْ فَإِنَّ اللَّهَ يَتَرَكُونَهُمْ يَنْظُرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرًا مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

وَلَكُمْ فِيهَا مَنَافِعُ benefits and you have عَلَيْهَا on them حَاجَةً a desire that is تَبْلُغُوا in

صُدْرِكُمْ your breasts وَعَلَيْهَا and on them وَعَلَى and on الْفُلُكِ the ships تُحْمَلُونَ ﴿٨٠﴾ and He shows you وَرَبِّكُمْ you are carried of Allah الْآيَاتِ of the Signs His signs فَآيَ so which تَكْفُرُونَ ﴿٨١﴾ do you deny أَفَلَمْ have they not traveled through الْأَرْضِ the earth فَيَنْظُرُوا and seen كَيْفَ how كَانَ was عَذَابُهُ the end الَّذِينَ of those مِنْ from قَبْلِهِمْ before them كَانُوا they were أَكْثَرُ more numerous مِنْهُمْ than them وَأَشَدَّ and mightier قُوَّةً in strength وَمَآثِرًا in the traces and in the traces الْآرِضِ the land فَمَا yet, أَهْوَى not عَمِلُوا they used to كَانُوا all that مَا them عَمِلُوا availed them not يَكْسِبُونَ ﴿٨٢﴾

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْوِلْدِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨١﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُمُ الَّذِي كَفَرْنَا بِهِمْ مُتَشَرِكِينَ ﴿٨٢﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلْنَا اللَّهَ الَّذِي قَدْ خَلَقَ فِي عِبَادِهِ وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ then when رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear proofs فَرِحُوا they were glad بِمَا with that عِنْدَهُمْ which they had مِنَ الْوِلْدِ knowledge وَمَآثِرًا of them بِهِمْ and surrounded وَحَافَ knowledge وَحَافَ they used to بِهِ (with it) يَسْتَهْزِءُونَ ﴿٨١﴾ to mock that which كَانُوا they said قَالُوا so when بَأْسَنَا Our punishment رَأَوْا they saw فَكَفَرُوا Alone وَحَدُّهُمُ in Allah بِاللَّهِ we believe وَمُتَشَرِكِينَ ﴿٨٢﴾ with Him بِهِمْ we used to كَانُوا what associated as partners يَسْتَهْزِءُونَ ﴿٨١﴾ then not يَكُ يَنْفَعُهُمْ could بِئْسَ then their faith لَمَّا when رَأَوْا they saw بَأْسَنَا Our Punishment سَأَلْنَا (like) this has been the

Way of Allāh which أَلْقَى in has been (established) قَدْ حَلَّتْ in
 عِبَادِهِ His slaves (dealing with) وَخَسِرَ and lost هُنَالِكَ there الْكَافِرُونَ
 the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

سُورَةُ فَصَّلَاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ١ نَزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ٢ كَتَبْتُ فَصَّلَاتٍ ٣ مَا يَنْتُمْ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ٤ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
 أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٥ وَقَالُوا قُلُوبُنَا فِي أَكْثَرِ مَا نَدْعُونَ إِلَيْهِ فِي مَا أَدَانَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنَكَ
 حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ٦ قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَلِّمٌ يُوْحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
 وَاسْتَغْفِرُوهُ ٧ وَوَيْلٌ لِلْمُشْرِكِينَ ٨

the Most Ha Mim ١ نَزِيلٌ from a revelation ٢ الرَّحْمَنِ the Most Beneficent ٣ فَصَّلَاتٍ a book ٤ كَتَبْتُ the Most Merciful ٥ لِقَوْمٍ in Arabic ٦ قُرْآنًا its Verses ٧ مَا يَنْتُمْ explained
 and بَشِيرًا who know ٨ يَعْلَمُونَ people ٩ فَهُمْ most of them ١٠ أَكْثَرُهُمْ but turn away ١١ فَأَعْرَضَ warning
 in ١٢ قُلُوبُنَا are our hearts ١٣ وَقَالُوا and they say ١٤ قُلُوبُنَا in ١٥ إِلَيْهِ you invite us ١٦ نَدْعُونَ from that which ١٧ حِجَابٌ coverings ١٨ عَمِلُونَ
 and in ١٩ وَمِنْ بَيْنِنَا deafness ٢٠ وَقُرْ our ears ٢١ وَأَدَانَا and between us ٢٢ وَبَيْنَكَ so work you ٢٣ فَأَعْمَلْ is a screen (partition) ٢٤ حِجَابٌ and between you ٢٥ عَمِلُونَ verily We are ٢٦ إِنَّمَا I am ٢٧ أَنَا only ٢٨ إِنَّمَا say ٢٩ قُلْ working ٣٠ عَمِلُونَ
 to me ٣١ إِلَيَّ it is inspired ٣٢ يُوْحَىٰ like you ٣٣ مُثَلِّمٌ a human being ٣٤ أَنَّمَا so therefore ٣٥ فَاسْتَقِيمُوا One ٣٦ وَاحِدٌ is God ٣٧ إِلَهُ your God ٣٨ إِلَهُكُمُ that

and seek forgiveness from **وَاسْتَغْفِرُوا** to Him **إِلَيْهِ** take straight path
to polytheists pagans **لِلْمُشْرِكِينَ** and woe **وَوَيْلٌ** Him

Sûrat Fussilat

(They are explained in detail) XLI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾ قُلْ أَنتُمْ لَكُمْ تَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ
فِيهَا رُوسًا مِّن فَوْقِهَا وَبَنَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لَيْلٌ

الَّذِينَ لَا those who **يُؤْتُونَ** give **الزَّكَاةَ** charity **وَهُمْ** and they are
بِالْآخِرَةِ in the Hereafter **هُمْ** (they are) **كَافِرُونَ** ﴿٧﴾ disbelievers **إِنَّ**
الَّذِينَ verily **ءَامَنُوا** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds
without **أَجْرٍ** for them will be **لَهُمْ** reward **غَيْرُ**
مَمْنُونٍ ﴿٨﴾ **قُلْ** say **أَنتُمْ** do you verily **لَكُمْ تَكْفُرُونَ** disbelieve **بِالَّذِي**
خَلَقَ in Him Who **الْأَرْضَ** created **فِي** the earth **يَوْمَيْنِ** two days
وَتَجْعَلُونَ and you set up **لَهُ** with Him **أَندَادًا** rivals **ذَلِكَ** that is **رَبُّ** the

Lord **الْعَالَمِينَ** of the worlds **وَجَعَلَ** and He placed **فِيهَا** therein **رُسُومًا** from **مِنْ** firm mountains **فَوْقَهَا** above it **وَبَارَكَ** and He blessed **فِيهَا** therein **وَقَدَّرَ** and measured **فِيهَا** therein **أَفْوَنَهَا** its sustenance **فِي** in **أَيَّامٍ** four days **سَوَاءٍ** equal **لِلَّسَّائِلِينَ** for all those who ask

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists). 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ آتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبَوَّةً مِّثْلَ صَبَوَّةِ عَادٍ وَثَمُودَ ﴿١٣﴾

ثُمَّ then **اسْتَوَىٰ** He rose over **إِلَى السَّمَاءِ** the heaven **وَهِيَ** while it was **دُخَانٌ** smoke **فَقَالَ** and said **لَهَا** and to the earth **وَالْأَرْضِ** to it **آتِيَا طَوْعًا أَوْ كَرْهًا** come both of you willingly or unwillingly **قَالَتَا** they both said **أَتَيْنَا طَائِعِينَ** we come **وَزَيَّنَّا** willingly **فَقَضَاهُنَّ** completed and finised from their creation **سَبْعَ سَمَوَاتٍ** seven **وَأَوْحَىٰ** and He made **فِي يَوْمَيْنِ** two days **وَزَيَّنَّا** its affairs **وَالسَّمَاءَ** Heaven **بِمَصَابِيحَ** the nearest **وَحِفْظًا** with lamps (stars) **ذَٰلِكَ** such is **تَقْدِيرُ** the Decree of **الْعَزِيزِ** the All-Mighty **الْعَلِيمِ** the All-Knower **فَقُلْ** they turn away **أَعْرَضُوا** but, if **إِنْ** the All-Knower **أَنْذَرْتُكُمْ** I have warned you **صَبَوَّةً** a destructive awful cry thunder-bolt **مِثْلَ** like **صَبَوَّةِ عَادٍ وَثَمُودَ** the thunder-bolt of **عَادٍ** and Thamud

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both

said: "We come willingly." 12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَنِي آدَمَ بِهِمْ مِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأَنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١١﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ تَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٢﴾ فَآزَلْنَاهُمْ عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَحْسُوبٍ لِنُذِيقَهُمْ عَذَابَ الْغُرَى فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْرَى وَهُمْ لَا يُبْصِرُونَ ﴿١٣﴾

إِذْ جَاءَتْهُمْ from الرُّسُلُ came to them مِنْ the Messengers (saying) do not أَلَّا behind them خَلْفَهُمْ and from وَرَيْنَ before them had so سَاءَ if لَوْ they said قَالُوا Allah الله but إِلَّا worship تَعْبُدُوا angels مَلَائِكَةً He would surely have sent أَنْزَلَ our Lord رَبَّنَا willed with بِمَا you have been sent أُتِرِلُمْ in what يَمَّا so indeed we فَلَمَّا they were arrogant فَاسْتَكْبَرُوا Ad عَادٌ as for قَامًا disbelieve كَفُرُونَ ﴿١٠﴾ and they said وَقَالُوا right الْحَقِّ without بغيرِ the land فِي الْأَرْضِ who أَشَدُّ مَنْ is mightier مِنَّا than us قُوَّةً in strength وَأَوَّلُهُ do not يَبْرَأُ He created them خَلَقَهُم Who الَّذِي Allah الله that أَرَكَ see they and they used to وَكَانُوا in strength قُوَّةً than them مِنْهُمْ Mightier أَشَدُّ upon عَلَيْهِمْ so we sent فَأَرْسَلْنَا to deny يُجْحَدُونَ ﴿١١﴾ in Our Signs رَائِبِينَ of evil omen رَجِيمًا days أَيَّامٍ في furious صَرْصَرًا wind فِيهم تُؤَذِّيهِمْ that We might give them a taste عَذَابِ of the الْعِزَّى torment and surely the دُنْيَا worldly اَلْحَيَاةِ this life فِي disgracing and الأَخْرَى torment of the Hereafter أَنَحْنُ will be more disgracing لَهُمْ and they لَا not يُنصَرُونَ ﴿١٢﴾ will be helped

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَبَيْنَنَا
الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءَهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا ثَمُودُ and as for Thamud فَهَدَيْنَاهُمْ We guided them فَاسْتَحَبُّوا but guidance الْهُدَىٰ to (over) blindness الْعَمَىٰ they preferred فَأَخَذَتْهُمُ guidance صَاعِقَةُ then seized them الْعَذَابِ a destructive cry الْهُونِ of torment they used كَانُوا because of what بِمَا disgracing and used to وَكَانُوا believed those who الَّذِينَ and We saved وَبَيْنَنَا and (remember) the Day that وَيَوْمَ fear (Allah) يَنْقُوتُونَ ﴿١٨﴾ will be collected there يُوزَعُونَ ﴿١٩﴾ the Fire اللَّهُ the enemies أَعْدَاءُ gathered إِلَى of Allah النَّارِ the Fire فَهُمْ what مَّا when إِذَا till حَتَّىٰ will be collected there يُوزَعُونَ ﴿١٩﴾ so they their سَمْعُهُمْ against them عَلَيْهِمْ will testify شَهِدَ they reached it جَاءَهَا and their eyes وَأَبْصَرُهُمْ and their skins وَجُلُودُهُمْ and their skins بِمَا and their skins to what كَانُوا they used يَعْمَلُونَ ﴿٢٠﴾ to do

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا لِيُجْلُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا فَالَوْ أَنطَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تَرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَعِينُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ

كَبِيرًا وَمَا تَعْمَلُونَ ﴿٢١﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْكَ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٣﴾

وَقَالُوا do why to their skins إِلَهُوهم and they will say وَقَالُوا you testify عَلَيْكُمَا أَطَقْنَا they will say قَالُوا against us أَنْطَقَ He Who ALLAH the ALLAH speak كُلِّ causes to speak أَطَقَ He Who ALLAH the ALLAH speak وَمَا وَهُوَ and He خَلَقَكُمْ created you أَوَّلَ the first مَرَّةً time وَلَآئِهِ and to Him تَرْجِعُونَ ﴿٢١﴾ and not وَمَا you are made to return عَلَيْكُمْ testify بِشَهِدَ lest أَنْ hiding تَسْتَرُونَ have been سَمِعَكُمْ your ears وَلَا nor أَصْبَرَكُمْ your eyes وَلَا and not جُلُودَكُمْ your skins وَلَكِنْ but ظَنَنْتُمْ you thought أَنَّ that ALLAH the ALLAH not يَعْلَمُ and وَذَلِكُمْ you were doing تَعْمَلُونَ ﴿٢٢﴾ of what وَمَا much كَبِيرًا know that ظَنُّكُمْ thought of yours الَّذِي thought which ظَنَنْتُمْ you thought بِرَبِّكُمْ and أَصْبَحْتُمْ has brought you to destruction أَرَدْتُمْكَ about your Lord فَإِنْ utterly lost الْخَاسِرِينَ ﴿٢٣﴾ of those وَمِنْ you have become yet the fire مَثْوًى yet not فَكَا they beg to be excused يَسْتَعْتِبُوا and if وَلَآئِهِمْ for them هُمْ they وَمِنْ they of those الْمُعْتَبِينَ ﴿٢٣﴾ who will ever be excused

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

﴿٢١﴾ وَفِيصْنَاهُمْ قُرْآنًا فَرَقْنَاهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِيِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَافِ بِهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٣﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٤﴾

﴿وَقَضَّيْنَاهُمْ﴾ intimate قرآنًا for them لهم and We have assigned ﴿فَرِيقًا﴾ to them لهم who have made fair seeming ﴿فَرِيقًا﴾ companions behind خلفهم and what was وما before them بَيْنَ أَيْدِيهِمْ what was وَرَاحَتُ them رَحَىٰ against them عَلَيْهِمُ and is justified ﴿فِي﴾ the World الْقَوْلُ against them عَلَيْهِمُ and is justified وَرَاحَتُ them رَحَىٰ in أُمَمٍ nations قَدْ verily حَلَّتْ that have passed away مِنْ قَبْلِهِمْ indeed they إِنَّهُمْ and men وَالْإِنْسِ jinns of لَبِئْسَ before them كَانُوا they were خَسِرِينَ ﴿٢٥﴾ losers وَقَالَ الَّذِينَ and say الَّذِينَ those who كَفَرُوا those who كَفَرُوا do not لَا disbelieve سَمِعُوا listen لِنَا to this الْقُرْآنِ Quran وَالْقَوَا overcome تَغْلِبُونَ ﴿٢٦﴾ that you may لَكُمْ in it فِيهِ and make noise فَلَنُذِيقَنَّ those who الَّذِينَ but surely we shall cause to taste كَفَرُوا and We shall عَذَابًا torment شَدِيدًا a severe وَلَنَجْزِيَنَّهُمْ and We shall اَسْوَأَ requite them كَانُوا of what الَّذِي the worst يَفْعَلُونَ ﴿٢٧﴾ they used to do

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْآخِلَةِ جَزَاءُ مَا كَانُوا يَكْسِبُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضِلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ فَجَعَلْنَاهُمَا نَحْتًا أَقْدَامَنَا لِيَكُونَا مِنَ الْآسَفِينَ ﴿٢٩﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا أَنزَلْنَاهُمْ عَلَيْهِمُ الْمَلَائِكَةَ أَلا يَتَخَفَوْنَ وَلَا يَحْزَنُونَ وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ of the enemies أَعْدَاءِ the recompense جَزَاءُ that is النَّارُ the Fire لَهُمُ the Fire فِيهَا will be for them دَارُ الْآخِلَةِ the home الْآخِلَةِ the home جَزَاءُ eternal recompense مَا for what كَانُوا they used to يَكْسِبُونَ they used to كَسَبُوا those who الَّذِينَ and will say وَقَالَ to deny ﴿٢٨﴾ Verses

led us أَضَلَّانَا those who الَّذِينَ show us أَرِنَا our Lord رَبَّنَا disbelieve we shall put نَجْعَلُهُمَا and men وَالْإِنسِ jinn الْجِنِّ from مِنْ astray of مِنْ so that they become لِيَكُونَا our feet أقدامنا under تَحْتَهُ them of the lowest الْأَسْفَلِينَ ﴿٢٨﴾ the lowest الَّذِينَ verily إِنَّ the lowest the Straight Path استَقِمُوا then ثُمَّ is Allah اللَّهُ Lord (saying) تَنْزِلُ on them الْمَلَائِكَةُ angels أَلَّا but receive وَأَبْشِرُوا grieve نَحْزَنُوا and not وَلَا fear نَخَافُوا do not you have been كُنْتُمْ which أَلَيْ of Paradise بِالْجَنَّةِ the glad tidings promised نُوعِدُكُمْ ﴿٢٩﴾

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

نَحْنُ أَوْلَىٰ أَوْلِيَّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢٨﴾ تَرْجُوا مِنْ عَفْوَ رَبِّهِمْ ﴿٢٩﴾ وَمَنْ أَحْسَنُ قَوْلًا وَمَنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٠﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣١﴾

نَحْنُ أَوْلَىٰ أَوْلِيَّكُمْ We have been your friends أَوْلَىٰ أَوْلِيَّكُمْ in فِي the life الْحَيَاةِ الدُّنْيَا and you shall وَلَكُمْ the Hereafter الْآخِرَةِ and in فِي of the world your أَنْفُسُكُمْ desire نَشْتَهُ what مَا therein فِيهَا have what مَا therein فِيهَا and you shall have وَلَكُمْ inner-selves the عَفْوَ from مِنْ an entertainment تَرْجُوا you ask for ﴿٢٨﴾ تَدْعُونَ Oft-Forgiving رَحِيمِ ﴿٢٩﴾ وَمَنْ the Most Merciful وَمَنْ and who is أَحْسَنُ better قَوْلًا in speech وَمَنْ دَعَا than he who إِلَى invites (calls) إِلَى Allah اللَّهُ and does وَعَمِلَ righteous deeds صَالِحًا and says وَقَالَ and not لَا the Muslims الْمُسْلِمِينَ ﴿٣٠﴾ I am إِنِّي one of مِنَ

repel **أَدْفَعِ** the evil deed **السَّيِّئَةُ** and **وَلَا** the good deed **الْحَسَنَةَ** equal
 he, **يَأْتِي** then verily **فَإِذَا** better **أَحْسَنُ** is **هِيَ** with one which **بِأَلَّهِ**
يَبْتَكَ who **وَبَيْنَهُ** between you and between him **عَدَاوَةٌ** enmity **كَأَنَّهُ**
 a close **حَمِيمٌ** he was friend **وَلِيٌّ** as though

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٢﴾ **وَلَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ**
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ **وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا**
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٤﴾ **فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ**
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٥﴾

وَمَا يُلْقِيهَا إِلَّا is granted it **يُلْقِيهَا** but none **الَّذِينَ** except **صَبَرُوا** those who
 the **ذُو** except **يُلْقِيهَا** and none **وَمَا** are patient
 of great portion **عَظِيمٍ** of happiness (most fortunate) **حَظٍّ** owner
 Satan **الشَّيْطَانِ** from **مِنْ** whisper comes to you **يَنْزَغَنَّكَ** and if **وَلَمَّا**
 verily **نَزْغٌ** in Allah **بِاللَّهِ** seek refuge **فَاسْتَعِذْ** an evil prodding
 and **هُوَ** the All-Knower **السَّمِيعُ** the All-Hearer **الْعَلِيمُ** **وَمِنْ**
 and the **اللَّيْلُ** His Signs are **آيَاتِهِ** from among
 day **وَالشَّمْسُ** and the sun **وَالْقَمَرُ** and the moon **لَا** and **تَسْجُدُوا** not
 to the moon **وَالْقَمَرِ** nor **وَلَا** to the sun **لِلشَّمْسِ** prostrate
 if **إِنْ** created them **خَلَقَهُنَّ** Who **الَّذِي** to Allah **بِاللَّهِ** but prostrate
 but if **كُنتُمْ** you (really) **إِيَّاهُ** Him **تَعْبُدُونَ** worship **فَإِنْ**

who are with **عند** then those **فَالَّذِينَ** they are too proud **اسْتَكْبَرُوا**
رَبِّكَ your Lord **يُسَبِّحُونَ** glorify **لَهُ** Him **بِالْأَيْلِ** night (during) **وَالنَّهَارِ**
 get tired **يَسْتَمُونَ** never **لَا** and they **وَقَوْمَ** and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاسِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُمْ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي بَأْسًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُمْ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٣٨﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣٩﴾

وَمِنْ and among **آيَاتِهِ** His Signs **أَنَّ** that you **تَرَى** see **الْأَرْضَ** the
 barren **خَاسِعَةً** earth **فَإِذَا** but when **أَنْزَلْنَا** We send down **عَلَيْهَا** to it **الْمَاءَ**
 water (rain) **اهْتَزَّتْ** it is stirred to life **وَرَبَتْ** and growth **إِنَّ** verily
 He Who **الَّذِي** **أَحْيَاهَا** gives it life **لَمُحْيِ** gives it life **الْمَوْتِ** to the dead **إِنَّهُمْ** indeed He **عَلَى** is over **كُلِّ** all **شَيْءٍ** things
 He is Able to do **﴿٣٦﴾** **إِنَّ** He is Able to do **الَّذِينَ** those who **يُلْحِدُونَ** deviate **فِي**
 concerning **آيَاتِنَا** Our Signs **لَا** are not **يَخْفَوْنَ** hidden **عَلَيْنَا** from Us
 is he who **أَفَنْ** **يُلْقَى** is cast **فِي** into **النَّارِ** the Fire **خَيْرٌ** the Fire **أَمْ** better **أَمْ** or **مَنْ**
 he who **يَأْتِي** comes **بَأْسًا** secure **يَوْمَ** on the Day **الْقِيَمَةِ** of Judgement
 do **أَعْمَلُوا** what **شِئْتُمْ** you will **إِنَّهُمْ** verily He is **بِمَا** of what **تَعْمَلُونَ**
 you do **﴿٣٧﴾** All-Seer **﴿٣٨﴾** **إِنَّ** verily **الَّذِينَ** those who **كَفَرُوا** disbelieve
 in the Reminder **لَمَّا** when **جَاءَهُمْ** it comes to them **وَإِنَّهُمْ** and
 verily it **لَكَاذِبٌ** is a Book **﴿٣٩﴾** **عَزِيزٌ** is a Book **﴿٣٩﴾** **لَا** an honorable respected **يَأْتِيهِ** not

nor before it from falsehood comes to it
the All-Wise sent down behind it from
Worthy of All-Praise ﴿١٠﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh جل). (مرحل).

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿١٧﴾ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمًّى أُولَئِكَ يَنذَرُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿١٨﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخُتِّيفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٩﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٢٠﴾

nothing is said to you except what was said verily before you to the Messengers your Lord is indeed the Possessor of forgiveness and if painful of punishment and the Possessor in a foreign language as a Quran We had made this as a Quran why not they would have said other than Arabic what (a Book) not in its verses explained in detail for those who say it is an Arab and an Arab believe a guide and a healing and as for the disbelievers

there وَقَرَّ their ears مَاَذَانِهِمْ in فِي believe يُؤْمِنُونَ not لَا those who they أُولَئِكَ blindness عَمَى for them عَلَيْهِمْ and it is وَهُوَ is deafness far بَعِيدٌ ۞ a place مَكَانٍ from مِنْ called يُنَادُونَ are those who are the الْكِتَابِ Moses مُوسَى We have given إِنَّا and indeed وَلَقَدْ away and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَانْخَلَفَ Scripture your رَبِّكَ from مِنْ that went forth سَبَقَتْ word كَلِمَةً been for but لَقِضُوا between them بَيْنَهُمْ would have been settled Lord لَقِضُوا truly they are لَيْسَ in شَكٍّ doubt إِنَّهُ thereto مُرِيبٌ ۞ suspicion مَنْ it is for his فَتَنَفْسَهُ righteous good deeds صَالِحًا does عَمَلٌ whosoever وَمَنْ ownself أَسَءَ and whosoever فَعَمِلَهَا does evil وَمَا it is against it رَبِّكَ and not يُظْلَمُ your Lord ۞ unjust لِّلْعَبِيدِ ۞ to (His) slaves

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubi*) 46. Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

﴿إِلَيْهِ بُرْدُ عِلْمِ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي قَالُوا أَإِذَا نَدَّكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ﴿٤٨﴾ لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾﴾

﴿إِلَيْهِ﴾ to Him is referred **بُرْدُ** the knowledge of the **السَّاعَةِ** Hour and not **وَمَا تَخْرُجُ** any **ثَمَرَاتٍ** fruits of **مِنْ** its sheath **وَمَا** nor **تَحْمِلُ** conceive **مِنْ** any **أُنْثَى** female and **تَضَعُ** gives birth **إِلَّا** except **بِعِلْمِهِ** by His knowledge **وَيَوْمَ** on the Day when He will call unto them **أَتَيْنَ** where are **شُرَكَاءِي** My partners **قَالُوا** they will say **أَإِذَا نَدَّكَ** and will **بِشَهِيدٍ ﴿٤٧﴾** of us **مِنَّا** none **وَضَلَّ** bears witness to it **عَنْهُمْ** fail **مَا كَانُوا** what **يَدْعُونَ** they used **مِنْ قَبْلُ** to invoke **وَلَوْ أَنَّ** they have **لَهُمْ** not **وَيَوْمَ** and they will perceive that **ظَنُّوا** before **أَيُّ** any **نَجٍّ ﴿٤٨﴾** place of refuge **لَا يَسْتَمُ** does get tired **الْإِنْسَانُ** man **مِنْ دُعَاءِ** of **الْخَيْرِ** good **وَإِنْ** but if **مَسَّهُ الشَّرُّ** touches him **فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾** then he gives all hope **وَيَوْمَ** and is lost in despair

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ فَأَنبِئْهُ وَلَيْنَ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُدَبِّقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَعْمَنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِنَجَائِهِ. وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ. مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ﴿٥٢﴾

they over all things ۞ a Witness ۞ verily ۞ they are in doubt ۞ concerning the meeting ۞ with their Lord ۞ verily ۞ He it is who is ۞ all things ۞ surrounding ۞

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سُورَةُ الشُّورَىٰ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ۞ عسق ۞ كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۞ لَمْ يَأْتِ السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۞ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۞ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ۞ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۞

حم ۞ Ham Meem ۞ عسق ۞ Ain Sin Qaf ۞ likewise ۞ you inspires ۞ and to ۞ those who are ۞ before you ۞ the All-Mighty ۞ the All-Wise ۞ Allah ۞ the Most High ۞ and He is ۞ the earth ۞ in ۞ all that ۞ belongs ۞ the heavens ۞ and all that ۞ in ۞ the earth ۞ Most Great ۞ nearly ۞ the heavens ۞ might rent ۞ asunder ۞ from ۞ above them ۞ and the angels ۞ glorify ۞ the praise ۞ of their Lord ۞ and ask for ۞ forgiveness ۞ for those ۞ on ۞ the earth ۞ verily ۞ indeed ۞ Allah ۞ is ۞ the Oft-Forgiving ۞ the Most ۞ Merciful ۞ and as for those who ۞ take (others) ۞ besides Him ۞ Allah is ۞ Protector ۞

is the Protector **هُوَ** He Alone **هُوَ** but Allah **فَالله** guardians and it is He **هُوَ** to the dead **الْمَوْتِ** gives life **يُحْيِي** and He is Who is Able **فَعَدِيرٌ** things **مَنْ** all **كُلِّ** over **عَلَى** Who is

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliâ'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٢﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

and whatsoever **وَمَا اخْتَلَفْتُمْ** you differ **فِيهِ** in it **مِنْ** of **شَيْءٍ** a matter **فَحُكْمُهُ** its decision **إِلَى** to **اللَّهُ** Allah **ذَلِكُمُ** such is **اللَّهُ** Allah **رَبِّي** and to Him **وَالَيْهِ** I put my trust **تَوَكَّلْتُ** in Whom **عَلَيْهِ** my Lord of the heavens **السَّمَوَاتِ** The Creator **فَاطِرُ** I turn in repentance **أُنِيبُ** from **مِنْ** for you **لَكُمْ** He has made **جَعَلَ** and the earth **وَالْأَرْضِ** **أَنْفُسِكُمْ** yourselves **أَزْوَاجًا** mates **وَمِنَ** and from **الْأَنْعَامِ** the cattle **أَزْوَاجًا** there is not **لَيْسَ** by this means **فِيهِ** He creates you **يَذُرُّكُمْ** mates **كَمِثْلِهِ** like unto Him **شَيْءٌ** anything **وَهُوَ** and He is **السَّمِيعُ** the **السَّمِيعُ** All-Hearer **الْبَصِيرُ** the All-Seer **لَهُ** to Him belongs **مَقَالِيدُ** the **السَّمَوَاتِ** keys of **وَالْأَرْضِ** the heavens **يَبْسُطُ** and the earth **الرِّزْقَ** provision **لِمَنْ** for whom **يَشَاءُ** He wills **وَيَقْدِرُ** and straitens **إِنَّهُ** is the All-Knower **عَلِيمٌ** thing **شَيْءٍ** of every **بِكُلِّ** verily He

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفَقَضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٣﴾﴾

﴿شَرَعَ﴾ He has ordained ﴿لَكُمْ﴾ for you ﴿مِنَ الدِّينِ﴾ of the same religion and that which ﴿وَصَّى﴾ which He ordained ﴿بِهِ﴾ for ﴿نُوحًا﴾ Noah ﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾ We have inspired ﴿وَمَا وَصَّيْنَا بِهِ﴾ and that which ﴿إِبْرَاهِيمَ﴾ to you ﴿وَمُوسَى﴾ We have inspired ﴿وَعِيسَى﴾ and Jesus for ﴿إِبْرَاهِيمَ﴾ Abraham ordained ﴿أَنْ أَقِيمُوا الدِّينَ﴾ that you should establish the religion ﴿وَلَا تَتَفَرَّقُوا﴾ and not be divided ﴿فِيهِ﴾ in it ﴿كَبُرَ عَلَى الْمُشْرِكِينَ﴾ intolerable for the polytheists ﴿يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ﴾ you call them ﴿إِلَيْهِ﴾ (to it) Allah ﴿وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾ He chooses for Himself those who turn to Him in repentance ﴿وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ﴾ they divided and not after obedience through selfish knowledge ﴿بَيْنَهُمْ﴾ between themselves ﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفَقَضَى بَيْنَهُمْ﴾ for a word that went forth before your Lord the matter would have been settled after those who were made to inherit the scripture after them who are in suspicion concerning it ﴿مُرِيبٍ﴾

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

فَلِذَلِكَ فَادَعُ أَصَاتِكَ كَمَا أَمَرْتُ وَلَا تَلْبِسْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أُنْزِلَ إِلَّاهُ مِنْ كِتَابٍ وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٧﴾ وَالَّذِينَ يُخَاجِرُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ جُنُودُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ وَهُمْ عَذَابٌ شَدِيدٌ ﴿١٨﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٩﴾

[illegible]

بُذِرِكَ is قَرِيبٌ the Hour السَّاعَةُ perhaps لَعَلَّ can make you know close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارِقُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝ اللَّهُ لَطِيفٌ بِعِبَادِهِ بِرِزْقٍ مِنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ۝

believe بِسْتَعْجِلُ not لَا those who الَّذِينَ it بِهَا seek to hasten
 بِهَا in it وَالَّذِينَ and those who آمَنُوا believe مُشْفِقُونَ are fearful
 مِنْهَا of it وَيَعْلَمُونَ and they know أَنَّهَا that it is الْحَقُّ the very truth
 أَلَا the very truth الَّذِينَ indeed إِنَّ verily those who يُمَارِقُونَ dispute فِي concerning
 فِي the Hour السَّاعَةِ the Hour لَفِي are certainly in ضَلَالٍ error ۝ far away اللَّهُ
 اللَّهُ Allah is لَطِيفٌ very Gracious and Kind بِرِزْقٍ to His slaves
 وَهُوَ He will يَشَاءُ to whom مَنْ He gives provisions
 الْقَوِيُّ the All-Mighty الْعَزِيزُ the All-Strong ۝ مَنْ whosoever كَانَ
 يُرِيدُ is حَرْثَ the reward الْآخِرَةِ the Hereafter نَزِدْ of the Hereafter
 لَمْ increase him فِي to him حَرْثِهِ his reward وَمَنْ and whosoever كَانَ
 (was) يُرِيدُ desires حَرْثَ الدُّنْيَا the reward of this world نُؤْتِهِ
 وَمَا of it وَمَا and not لَمْ he has فِي in الْآخِرَةِ the
 portion ۝ نَصِيبٍ any مِنْ Hereafter

ذَٰلِكَ الَّذِي يُبَيِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِضْ
حَسَنَةً نَّرِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ عَافُوهُ شُكُورٌ ﴿٢٢﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ
الْبَاطِلَ وَيُخَوِّدُ الْغَافِقِينَ ﴿٢٣﴾ إِنَّهُمْ عَلَيْهِمْ يُدَاتِ الصُّدُورُ ﴿٢٤﴾

وَهُوَ الَّذِي and He is قَبَّلَ accepts التَّوْبَةَ repentance عَنْ from
 عِبَادِهِ His slaves وَيَعْفُو and forgives عَنِ the سَيِّئَاتِ the sins وَيَعْلَمُ
 and He knows مَا what تَسْأَلُونَ ﴿٢٥﴾ and He answers وَتَسْجِبُ you do
 الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds
 وَيَزِيدُهُمْ and gives them increase مِنْ of فَضْلِهِ His Bounty وَالْكَافِرُونَ
 and as for the disbelievers لَهُمْ theirs will be عَذَابٌ torment شَدِيدٌ ﴿٢٦﴾
 the provision الرَّزْقِ Allah اللهُ enlarge بَسَطَ and if وَلَوْ a severe
 لِيَعْبَادِهِ for His slaves لَبَغَوْا for بَغَوْا they would surely rebel فِي in the أَرْضِ the earth
 وَلَكِنْ but يُنَزِّلُ He sends down بِقَدَرٍ by measure مَا what يَنْتَهِ
 He wills إِنَّهُ He is بِمَا يَكُونُ verily He is فِي respect of His slaves الْحَيِّرُ the
 the All-Seer بَصِيرٌ ﴿٢٧﴾ Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا
 كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أُنْزِلَ بِمُعْجِزَةٍ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
 نَصِيرٍ ﴿٣١﴾

وَهُوَ الَّذِي and He is يُنَزِّلُ it is Who الْغَيْثَ the rain مِنْ بَعْدِ after
 and spreads abroad قَنَطُوا that مَا after وَيَنْشُرُ they have despaired
 the Protecting Friend الْوَلِيُّ and He is وَهُوَ His Mercy رَحْمَتَهُ
 الْحَمِيدُ ﴿٢٨﴾ Worthy of all praise وَمِنْ and among ءَايَاتِهِ His Signs خَلْقُ
 and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ is the creation of وَمَا
 فِيهِمَا He has dispersed بَيْنَ whatever of دَابَّةٍ in them both
 their assembling جَمْعِهِمْ over عَلَى and He is وَهُوَ moving creatures

and whatever وَمَا All-Potent قَدِيرٌ He wills إِذَا whenever
 it is because فِيمَا misfortune مُصِيبَةٌ of بَيْنَ befalls you أَصَابَكُمْ
 and He وَعَقُّوا your hands أَيْدِيكُمْ have earned كَسَبَتْ of what
 and (not) وَمَا much كَثِيرٌ from عَنْ pardons
 and neither وَمَا the earth الْأَرْضُ in فِي can escape from Allah
 Protecting Friend وَلِيٍّ any مِنْ Allah اللَّهُ besides you have
 any helper نَصِيرٌ nor وَلَا

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), Worthy of all praise. 29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an, Verse 35:45) 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector, helper) nor any helper.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٨﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٩﴾ أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٠﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِصٍ ﴿٣١﴾ فَمَا أُوتِيتُمْ مِنْ فَتْنَةٍ فَمَنَّ الْخَلِيقَ الَّذِي وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٢﴾

وَمِنْ the الْجَوَارِ are the ships His signs and among
 He causes يُسْكِنِ He wills إِذَا if like mountains كَالْأَعْلَامِ sea
 to settle الرِّيحَ the wind فَيَظْلَلْنَ then they would become رَوَاكِدَ
 motionless عَلَى on ظَهْرِهِ the back (of the sea) إِنَّ verily فِي in ذَلِكَ
 that لَآيَاتٍ signs لِكُلِّ for everyone صَبَّارٍ patient شَكُورٍ (and)
 because of that بِمَا He may destroy them أَوْ or يُوقِفَهُنَّ grateful
 which كَسَبُوا learned their (people) have وَعَفُ عَنْ and He pardons
 from كَثِيرٍ much وَيَعْلَمَ and may know الَّذِينَ those who يُجَادِلُونَ
 dispute فِي as regards آيَاتِنَا Our proofs مَا لَهُمْ that there is not for

you أُوْنِمْ so whatever مَا place of refuge مَحْجِسٌ any مِنْ them
 is but a passing enjoyment فَتَنُ thing نَعُو any مِنْ have been given
 الْحَيَوةِ for this life الدُّنْيَا worldly وَمَا and what عِنْدَ is with الله
 for those who الَّذِينَ and more lasting وَابْقَى is better خَيْرٌ Allah
 put their trust يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَى believe آمَنُوا

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment) (*Tafsir At-Tabari*) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَالَّذِينَ يَحْنَبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٢﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٣﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَبُونَ ﴿٣٤﴾ وَحَرِّزُوا سِنَتَهُ سِنَتَهُ مِثْلَهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُمْ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٥﴾

وَالَّذِينَ يَحْنَبُونَ and those who كَبِيرَ the greater الْإِثْمِ sins وَالْفَوَاحِشَ and lewdness
 وَإِذَا and when وَمَا that عَظِبُوا they are angry هُمْ they
 يَغْفِرُونَ ﴿٣٢﴾ forgive وَالَّذِينَ and those اسْتَجَابُوا who answer the call لِرَبِّهِمْ
 وَأَقَامُوا their Lord and offer perfectly الصَّلَاةَ their prayers وَأَمْرُهُمْ
 شُورَى who (conduct) their affairs بَيْنَهُمْ consultation between them
 وَمِمَّا رَزَقْنَاهُمْ and of what يُنفِقُونَ ﴿٣٣﴾ We have bestowed on them
 وَإِذَا and those who أَصَابَهُمُ when الْبَغْيُ is done to them
 يَنْصَبُونَ ﴿٣٤﴾ they هُمْ oppressive wrong and the وَحَرِّزُوا take defense
 سِنَتَهُ an evil سِنَتَهُ recompense for like thereof مِثْلَهَا is an evil
 وَأَصْلَحَ forgives عَفَا so whoever and makes reconciliation فَأَجْرُهُ
 عَلَى reward is due from الله Allah إِنَّهُمْ He لا verily يُحِبُّ not
 الظَّالِمِينَ ﴿٣٥﴾ wrong-doers

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrongdoers).

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنِ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُوكَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتٍ مِنَ الدَّرِئِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِيرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۖ إِنْ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ after takes revenge whosoever wrong فَأُولَٰئِكَ for such مَا there is not عَلَيْهِمْ against them مِنْ any way سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ the way is only عَلَى against الَّذِينَ those who يَظْلِمُونَ oppress النَّاسَ people وَيَبْغُونَ rebel فِي in الْأَرْضِ the earth بِغَيْرِ الْحَقِّ without right أُولَٰئِكَ these لَهُمْ for them عَذَابٌ torment أَلِيمٌ ﴿٤٢﴾ وَلَمَنِ a painful and verily whosoever صَبَرَ shows patience وَعَفَرَ and forgives إِنَّ truly ذَلِكَ that لَمِنْ from عَزْمِ the عَزْمِ steadfast الْأُمُورِ ﴿٤٣﴾ وَمَنْ things and whomsoever يُضْلِلِ astray اللَّهُ Allah فَمَا there is not وَلِيٍّ any for him مِنْ any مِنْ بَعْدِهِ after him وَتَرَى and you will see الظَّالِمِينَ the wrong-doers لَمَّا when رَأَوْا they behold الْعَذَابَ the torment يَقُولُوكَ they will say هَلْ إِلَىٰ is there مَرَدٍّ return مِنْ any سَبِيلٍ ﴿٤٤﴾ وَتَرَاهُمْ way and you will see them يُعْرَضُونَ brought forward عَلَيْهَا to it خَشِيعَتٍ made humble مِنَ by الدَّرِئِ disgrace يَنْظُرُونَ looking مِنْ with طَرْفٍ glance خَفِيٍّ discreet وَقَالَ and will say الَّذِينَ and those who ءَامَنُوا believe إِنَّ verily الْخَسِيرِينَ the losers الَّذِينَ are they who خَسِرُوا lose أَنْفُسَهُمْ themselves وَأَهْلِيهِمْ and their families يَوْمَ on the Day of الْقِيَمَةِ

will in the wrong-doers اَلْظَّالِمِينَ indeed إِنَّ verily resurrection
a lasting مُقِيمٍ torment عَذَاب be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٢﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبْنَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَمَاقِدَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٣﴾

Protecting أَوْلِيَاءَ any مِنْ they will have لَهُمْ it is كَانَتْ and not وَمَا
and وَمَنْ Allah اللَّهُ other than دُونِ to help them يَنْصُرُونَهُمْ Friends
for him لَهُ there is not مَا Allah اللَّهُ sends astray يُضْلِلِ he whom
مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا answer the call of رَبِّكُمْ your Lord مِنْ قَبْلِ
يَوْمٌ لَا a Day يَوْمَ there comes يَأْتِيَ that أَنْ before
any مَلْجَأٍ you will have لَكُمْ not مَا Allah اللَّهُ from مِنْ for it
there will be for you لَكُمْ nor وَمَا on that Day يَوْمَئِذٍ refuge
not نَكِيرٍ ﴿٤٢﴾ denying فَإِنْ but if أَعْرَضُوا they turn away فَمَا
is إِنْ as a guardian حَفِظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَاكَ
إِلَّا your duty عَلَيْكَ (not) إِلَّا but الْبَلَاغُ to convey (the Message) وَإِنَّا
from مَنَا man الْإِنْسَانَ We cause to taste أَذَقْنَا when إِذَا and verily

us رَحْمَةً of Mercy فَيَحْ he rejoices بِهَا in it وَإِنْ but when تُصِيبُهُمْ because of (the deeds) which بِمَا some ill سَيِّئَةً befalls them
man then verily فَإِنَّ their hands أَيْدِيَهُمْ have sent forth
(becomes) ingrate كَفُورٌ ﴿١٥﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِشَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذَّكُورَ ﴿١٥﴾ أَوْ يُزَوِّجُهُمْ
ذَكَرًا وَانْثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُمْ عَلَيْهِمْ قَدِيرٌ ﴿١٦﴾ وَمَا كَانَ لَشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُمْ عَلَىٰ حَكِيمٍ ﴿١٧﴾

to Allah لِلَّهِ مُلْكُ the heavens السَّمَوَاتِ belongs the kingdom of
and the earth وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ He creates He wills يَهَبُ
female (offspring) إِنِشَاءً He wills upon whom لِمَنْ He bestows
male الذَّكُورَ ﴿١٥﴾ He wills upon whom لِمَنْ and bestows وَيَهَبُ
and males ذَكَرًا وَانْثًا He combines them أَوْ (offspring) يُزَوِّجُهُمْ
females وَيَجْعَلُ مَنْ يَشَاءُ whom He renders عَقِيمًا
and is Able to قَدِيرٌ ﴿١٦﴾ the All-Knower عَلَيْهِمْ verily He is إِنَّهُمْ barren
do all things وَمَا ﴿١٧﴾ and not كَانَ it is لَشَيْءٍ for any human being
by إِلَّا unless وَحْيًا Allah اللَّهُ should speak to him
He or أَوْ inspiration مِنْ or وَرَاءِ حِجَابٍ behind a veil
sends رَسُولًا فَيُوحِيَ a Messenger بِإِذْنِهِ to reveal مَا by His leave

Most **حَكِيمٌ** Most High **عَلِيٌّ** verily He is **إِنَّهُ** wills **يَشَاءُ** what
Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَرْسَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

and thus **وَكَذَٰلِكَ** We have sent **أَرْسَلْنَا** to you **إِلَيْكَ** a revelation **رُوحًا** (Quran) **مِنْ** of Our Command **أَمْرِنَا** you **كُنْتَ** not **مَا** knew **تَدْرِي** what is **الْكِتَابُ** the Book **وَلَا** nor what is **الْإِيمَانُ** faith **وَلَكِنْ** but **جَعَلْنَاهُ** We have made it **نُورًا** a light **نَهْدِي** We guide **بِهِ** by it **مَنْ** and verily **وَأَنَّكَ** Our slaves **عِبَادِنَا** of **مِنْ** We will **نُفَعُهُ** whosoever **إِنَّكَ** you are **لَتَهْدِي** indeed guiding **إِلَى** the path **صِرَاطٍ** the path **مُسْتَقِيمٍ** straight **صِرَاطَ** straight **اللَّهِ** the path of **اللَّهُ** to whom **لَهُ** belongs **مَا** all that is **فِي** in **السَّمٰوٰتِ** the heavens **وَمَا** and all that is **فِي** in **الْأَرْضِ** the earth **أَلَا** verily **إِلَى** to **اللَّهُ** Allah **تَصِيرُ** is the end **الْأُمُورُ** all the matters

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

سُورَةُ الزُّكْرِفِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّمَا فِي أُرْ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ۝ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝ وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

We verily manifest ۝ Ha Mim ۝ by the Book ۝ وَالْكِتَابِ ۝ that you ۝ لَعَلَّكُمْ ۝ in Arabic ۝ عَرَبِيًّا ۝ a Quran ۝ قُرْآنًا ۝ have made it ۝ جَعَلْنَاهُ ۝ that you ۝ تَعْقِلُونَ ۝ may be able ۝ وَإِنَّمَا ۝ to understand ۝ and verily it is ۝ فِي ۝ in ۝ and verily it is ۝ لَدَيْنَا ۝ of the Book ۝ الْكِتَابِ ۝ the mother ۝ لَعَلِّي ۝ before us ۝ حَكِيمٌ ۝ Shall We then take away ۝ أَفَنَضْرِبُ ۝ full of Wisdom ۝ because ۝ أَن ۝ in rejection ۝ صَفْحًا ۝ the reminder ۝ الذِّكْرَ ۝ from you ۝ كُنْتُمْ ۝ you are ۝ قَوْمًا ۝ a people ۝ مُّسْرِفِينَ ۝ transgressing ۝ وَكَمْ ۝ and how ۝ أَرْسَلْنَا ۝ many ۝ have We sent ۝ مِن نَّبِيِّ ۝ a prophet ۝ فِي ۝ amongst ۝ الْأَوَّلِينَ ۝ come there to them ۝ يَأْتِيهِمْ ۝ and not ۝ وَمَا ۝ the men of old ۝ يَسْتَهْزِئُونَ ۝ mock ۝ إِلَّا ۝ a prophet ۝

Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur'ân that makes things clear). 3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ۝ وَلَئِن سَأَلْتَهُم مِّنْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرَنَا بِهِ بَلَدَهُ مَيِّتًا كَذَلِكَ نُخْرِجُوكَ ﴿١٠﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَائِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١١﴾

in أَهْلَكْنَا then We destroyed أَشَدَّ men stonger مِنْهُمْ than them بَطْشًا power وَمَضَى and passed away مَثَلُ the example of الْأَوَّلِينَ ﴿٩﴾ the Who خَلَقَ Who مَنْ you ask them سَأَلْتَهُمْ and indeed if وَلَئِنْ ancients they will لَيَقُولُنَّ and the earth? وَالْأَرْضِ the heavens السَّمَوَاتِ created the الْغَالِبِ the All-Mighty الْغَالِبُ created them خَلَقَهُنَّ surely say the الْغَالِبِ the All-Knower الَّذِي Who جَعَلَ has made لَكُمْ for you الْأَرْضِ the earth مَهْدًا a bed وَجَعَلَ and has made لَكُمْ for you فِيهَا therein سُبُلًا roads لَكُمْ roads لَكُمْ in order that you may تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي find your way وَالَّذِي water مَاءَ the sky السَّمَاءِ from مَنْ sends down نَزَّلَ and Who وَأَنْشَرْنَا in due measure بِهِ then We revive بَلَدَهُ therewith مَيِّتًا land مَيِّتًا and Who وَأَنْشَرْنَا even so كَذَلِكَ a dead وَجَعَلَ and has appointed لَكُمْ and has appointed وَجَعَلَ all كُلَّهَا the pairs الْأَزْوَاجِ created وَمِنَ الْفَلَائِكِ ships وَالْأَنْعَامِ and cattle مَا on which تَرْكَبُونَ ﴿١١﴾ you ride

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them). 9..And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٢﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٣﴾ وَجَعَلُوا آلَهُم مِّنْ عِبَادِهِ جُزْءًا إِنَّا الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٤﴾ أَمِ اتَّخَذَ مِنَّمَاءٍ يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿١٥﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٦﴾

لِيَسْتَوُوا in order that you may mount firmly عَلَىٰ on ظُهُورِهِ their backs ثُمَّ then تَذْكُرُوا you may remember نِعْمَةَ the Favour of رَبِّكُمْ

and say وَقُولُوا thereon عَلَيْهِ you mount اِنَّا when your Lord
 سُبْحَانَ اَلَّذِي Glory to Him Who سَخَّرَ has subjected لَنَا to us هَذَا
 وَنَا have ability ﴿٧﴾ مُقِرِّينَ for it لَمْ we could كُنَّا and not وَنَا this
 We indeed are ﴿٨﴾ لَمَقْبُولُونَ Our Lord رَبَّنَا to اِنَّ and verily we
 of عِبَادِهِ to some مِنْ with Him لَمْ yet they assign وَجَعَلُوا returning
 is indeed لَكُفْرًا man الْاِنْسَانُ verily اِنَّ a share جَزَاءُ His slaves
 out of مِمَّا has He taken اَمْ اَوْ اَمْ a manifest ﴿٩﴾ مُبِينٍ ingrate
 and He has وَاصْفَنَكُمْ daughters بَنَاتٍ He has created يَخْلُقُ what
 is informed of the بَيِّنَةٍ and if وَانَا sons بِالْبَيِّنَاتِ ﴿١٠﴾ selected for you
 he صَرَّبَ that which مِمَّا one of them اَحَدُهُمْ news of (the birth of)
 ظَلَّ a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمٰنِ set forth
 ﴿١١﴾ كَظِيْمٍ and he is وَهُوَ dark, gloomy مُسَوِّدًا his face وَجْهُهُ becomes
 filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوْ مَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٧﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمٰنِ إِنثًا أَشْهَدُوا خَلَقَهُمْ سَخَكَبَ شَهْدَتُهُمْ وَهُمْ يُسْعَلُونَ ﴿٨﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمٰنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٩﴾

أَوْ مَنْ يُنْشَأُ (do they then like for Allah) a creature who is brought up in the AL-HILYAH ornaments وَهُوَ in the AL-KHISAM dispute غَيْرُ مُبِينٍ ﴿٧﴾ and they make وَجَعَلُوا (herself) clear cannot make to the الرَّحْمٰنِ are slaves عِبْدُ themselves هُمْ who الَّذِينَ the angels their خَلَقَهُمْ did they witness أَشْهَدُوا females إِنثًا Most Beneficent

and **وَسُئِلُونَ** their witness **شَهِدَتْهُمْ** will be recorded **سُئِلَتْهُمْ** creation
 if it had been **لَوْ** and they said **وَقَالُوا** they will be questioned
 We would have **عَبَدْنَاهُمْ** not **مَا** the Most Beneficent **الرَّحْمَنُ** the will of
 any **مِنْ** of that **بِذَلِكَ** they have **لَهُمْ** not **مَا** worshipped them
 lie **يَعْرُسُونَ** but **إِلَّا** they do **هُمْ** nothing **إِنْ** knowledge

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ مَا نَدِينَهُمْ كُتُبًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿١٨﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿١٩﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٠﴾ قُلْ أُولُوا حِفْظِكُمْ بِإِهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢١﴾

before **مَا نَدِينَهُمْ** any Book **كُتُبًا** have We given them **كُتُبًا** or **أَمْ**
فَهُمْ this **بِهِ** so they **مُسْتَمْسِكُونَ** to it **بَلْ** are holding fast **قَالُوا**
 a **أُمَّةٍ** on **عَلَىٰ** our fathers **آبَاءَنَا** found **وَجَدْنَا** we **إِنَّا** they say
 their footsteps **آثَرِهِمْ** on **عَلَىٰ** and we **وَإِنَّا** certain way and religion
 We sent **أَرْسَلْنَا** not **مَا** and similarly **وَكَذَلِكَ** guide ourselves **مُهْتَدُونَ**
مِنْ قَبْلِكَ before you **فِي** to **قَرْيَةٍ** any town **مِنْ نَذِيرٍ** a warner **إِلَّا** but **قَالَ**
 found **وَجَدْنَا** we **إِنَّا** the luxurious ones among them **مُتْرَفُوهَا** said
 and we **وَإِنَّا** a certain way and religion **أُمَّةٍ** on **عَلَىٰ** our fathers **آبَاءَنَا**
قُلْ following **مُقْتَدُونَ** their footsteps **آثَرِهِمْ** on **عَلَىٰ** are indeed
 better **بِهْدَىٰ** I bring you **حِفْظِكُمْ** even if **أُولُوا** (the warner) said
آبَاءَكُمْ on it **عَلَيْهِ** you found **وَجَدْتُمْ** than that which **مِمَّا** guidance
 you **أُرْسِلْتُمْ** with which **بِمَا** verily we **إِنَّا** they said **قَالُوا** your fathers
 disbelieve **كَافِرُونَ** with it **بِهِ** have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَأَنقَمْنَا مِنْهُمْ فَأَنْظَرْ كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ ﴿٢١﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٢﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٣﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٤﴾ بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٥﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٢٦﴾

how then see فَأَنْظَرْ of them مِنْهُمْ so We took revenge فَأَنقَمْنَا
 and كَانَ those who denied الْمُكَذِّبِينَ the end of عَقِبَةُ was
 (remember) when قَالَ إِبْرَاهِيمُ to his father أَبِيهِ وَقَوْمِهِ
 of what مِمَّا innocent بَرَاءٌ verily I am إِنَّنِي and his people
 did create me فَطَرَنِي Him Who إِلَّا except الَّذِي
 a كَلِمَةً and he made it وَجَعَلَهَا will guide me سَيَهْدِينِ ﴿٢٣﴾
 that they عَقِبِهِ among فِي lasting بَاقِيَةً word
 to هَؤُلَاءِ I gave to enjoy مَتَّعْتُ nay but بَلْ turn back يَرْجِعُونَ ﴿٢٤﴾
 there came to them جَاءَهُمْ till حَتَّىٰ and their fathers وَآبَاءَهُمْ these
 الْحَقُّ the truth وَرَسُولٌ مُّبِينٌ ﴿٢٥﴾ and a messenger making things clear
 this جَاءَهُمُ and when the truth قَالُوا they said هَذَا
 disbelieve كَافِرُونَ ﴿٢٦﴾ in it بِهِ and we وَإِنَّا magic is

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). 26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَرُبُ الْقِسْمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّيِّشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُئْسَ مَا فِيهِمْ سُقْفًا مِّنْ فَضَّةٍ وَمَعَالِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَقَالُوا this هَذَا sent down نُزِّلَ why is not لَوْلَا and they say
 Quran عَلَى to رَجُلٍ some man مِّنَ of الْقَرْيَتَيْنِ the two towns عَظِيمٍ ﴿٣١﴾
 the Mercy رَحْمَتَ who would portion out يَفْسِمُونَ is it they أَهَرُبُ great
 of رَبِّكَ your Lord نَحْنُ it is We قَسَمْنَا between يَتَّبِعُهُم Who portion out
 of this الدُّنْيَا the life الْحَيَاةِ in فِي their livelihood مَّيِّشَتَهُم them
 world وَرَفَعْنَا and بَعْضَهُمْ some of them فَوْقَ above بَعْضٍ
 others دَرَجَاتٍ in رَافَعَاتٍ لِّيَتَّخِذَ so that may employ بَعْضُهُمْ some
 others سُلْخِيًّا and the Mercy of رَحْمَتُ your Lord رَبِّكَ in their work
 خَيْرٌ ﴿٣٢﴾ they amass يَجْمَعُونَ ﴿٣٢﴾ than (the wealth) which مِمَّا is better
 and were it not أَن that يَكُونَ would become النَّاسُ all mankind أُمَّةً
 for لِمَن We would have provided لَّجَعَلْنَا one وَاحِدَةً community
 in the Most Beneficent (Allah) بِالرَّحْمَنِ disbelieve يَكْفُرُ those who
 and لِبُئْسَ مَا فِيهِمْ roofs سُقْفًا of مِنْ فضةٍ وَمَعَالِجَ silver
 they mount يَظْهَرُونَ ﴿٣٣﴾ on which عَلَيْهَا elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُئْسَ مَا فِيهِمْ آتُونَ وَسُرْرًا عَلَيْهَا يُتَّخَذُ ﴿٣٤﴾ وَزُخْرُفًا وَإِن كُنَّا لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ

لِلْمُتَّقِينَ ﴿٣٤﴾ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ مَا سَطَلْنَا فَهُوَ لَمْ يَرِنُّ ﴿٣٥﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٦﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَبْلِغْتَ بَنِيَّ وَبَيْنَكَ بَعْدَ الْمَسْرِقَيْنِ فَيَنْسُ الْفَرِيقَ ﴿٣٧﴾

and thrones وَرُكْرًا doors (of silver) أَبْوَابًا and for their houses رَابِعِينَ (of silver) عَلَيْهِا on which ﴿٣٤﴾ وَرُكْرًا they could recline and adornments of gold yet كُلُّ ذَٰلِكَ this would have لَآ the life of الدُّنْيَا an enjoyment of مَتَّعُ been nothing but your Lord رَبِّكَ with عِنْدَ and the Hereafter وَالْآخِرَةُ world from عَنْ turns away يَعْشُ and whosoever وَمَنْ is only for the pious We نُقِيضُ the Most Beneficent الرَّحْمَنِ the remembrance of ذِكْرُ for him لَمْ so he is فَهُوَ a devil شَيْطَانًا for him لَمْ appoint from عَنْ hinder them لَيَصُدُّوهُمْ and verily they وَإِنَّهُمْ a companion are مُّهْتَدُونَ that they أَنَّهُمْ but they think وَيَحْسَبُونَ the path السَّبِيلِ he says قَالَ he comes to us جَاءَنَا when إِذَا till حَتَّىٰ guided right يَبْلِغْتَ would that بَنِيَّ between me وَبَيْنَكَ between you and بَعْدَ were the الْمَسْرِقَيْنِ the distance of the فَيَنْسُ the so evil الْفَرِيقَ companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. 37. And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ شَرُّ مَشْرُكُونَ ﴿٣٨﴾ أَفَأَنْتَ تُشْرِعُ الضُّرَّةَ أَوْ نَهْدِي الْعُمَىٰ وَمَنْ كَانَ فِي صُلْبٍ مُّبِينٍ ﴿٣٩﴾ فَإِنَّمَا نَذَرْنَا بِكَ فَإِنَّا مِنْهُمْ مُّنتَقِمُونَ ﴿٤٠﴾ أَوْ نُزِيلُكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْدِرُونَ ﴿٤١﴾ فَاسْتَمِيعْ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٢﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْلِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٣﴾ وَسَتَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَعْْبُدُونَ ﴿٤٤﴾

وَلَنْ يَنْفَعَكُمْ it will never profit you الْيَوْمَ this Day اِنْ as ظَلَمْتُمْ the punishment الْمَذَابِ in فِي that you will be اَنْتُمْ you did wrong the deaf الصُّمَّ make to hear تَسْمِعُ can you اَفَأَنْتَ sharing ﴿٣٩﴾ مُشْرِكُونَ اَوْ تَهْدِي or تَهْدِي the blind الْبُصْرَى can you guide وَمَنْ or him who كَانَتْ is We take تَذْهَبُ and even if اِنَّمَا manifest ﴿٤٠﴾ اِثْمِ error فِي in صَلَاحِ take ﴿٤١﴾ تُنْفِقُونَ on them مِنْهُمْ We shall indeed اِنَّمَا you بِكَ away take ﴿٤٢﴾ وَنَعْتَهُمْ or (if) ذُرِّيَّتَكَ We show you اَلَّذِي that which وَعَدْنَاهُمْ vengeance اَوْ اِنَّمَا We threaten them اَلَّذِي then verily We عَلَيْهِمْ over them ﴿٤٣﴾ مُقَدِّرُونَ to that which اَلَّذِي so hold you fast فَاسْتَسِيكَ have perfect command path اِلَيْكَ on عَمَلٍ verily you are اِنَّكَ to you اَوْحَى inspired اِنَّكَ is مُسْتَقِيمٌ ﴿٤٤﴾ وَلَئِنَّكُمْ a straight اِنَّكُمْ and verily this is لَذِكْرٍ indeed a reminder لَكُمْ and your people وَلَقَوْمُكُمْ for you اِنَّكُمْ be تُسْأَلُونَ and you will وَتَسْأَلُ and ask وَمَنْ those اَرْسَلْنَا whom We sent مِنْ قَبْلِكَ questioned did We ever appoint اَجْمَلًا of Our messengers اِنْ رُسُلًا before you مِنْ دُونِ besides الرَّحْمٰنِ the Most Beneficent اِلٰهَةٍ gods يُعْبَدُونَ ﴿٤٥﴾ to be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. 44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا اِلٰى فِرْعَوْنَ وَمَلٰٓئِكَهُ فَقَالَ اِنِّىْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٣٩﴾ فَلَمَّا جَاءَهُمْ بِآيٰتِنَا اِذَا هُمْ مِنْهَا يَضْحَكُوْنَ ﴿٤٠﴾ وَمَا نُرِيهِمْ مِنْ آيٰتِنَا اِلَّا هٰى اَكْبَرُ مِنْ اُخْتِهَآ وَآخَذْتَهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤١﴾ وَقَالُوا يٰٓاَيُّهَا السَّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عٰهَدْتَ عِنْدَكَ اِنَّا لَمُهْتَدُوْنَ ﴿٤٢﴾

وَلَقَدْ with Our بِآيَاتِنَا Moses مُوسَى We did send أَرْسَلْنَا and indeed وَلَقَدْ
 so he فَقَالَ and his chiefs وَمَلَائِهِ Pharaoh فِرْعَوْنُ to إِيَّاي Signs
 ٱلْعَالَمِينَ the Lord of رَبِّ a Messenger of رَسُولُ verily I am إِنِّي said
 with Our بِآيَاتِنَا he came to them جَاءَهُمْ but when فَلَمَّا the worlds
 and وَهَازِلُوا laughed ٱبْصُرُوا at them إِنَّمَا they هُمْ behold إِذَا Signs
 it was بَلْ but إِنَّمَا any sign مِنْ آيَةٍ We showed them نُرِيهِمْ not
 and We seized them وَأَخَذْنَاهُمْ its fellow أَكْبَرُ than مِنْ greater
 return بِرَجْمُونِ in order that they might لَعَلَّهُمْ with torment ٱلْعَذَابِ
 for us لَعَلَّ invoke أَدْعُ sorcerer السَّاحِرُ O you بِآيَةٍ and they said وَقَالُوا
 رَبِّكَ He has entrusted عَهْدٌ according to what بِمَا your Lord رَبِّكَ
 be guided لَمُهْتَدُونَ verily We shall إِنَّا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the 'Ālamîn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمْ ٱلْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٨﴾ وَكَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوِي ٱلنَّاسَ لِي مُلْكٌ وَهَازِلُهُ وَهَازِلُهُ ٱلْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٤٩﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ بَيْنِي ﴿٥٠﴾ فَلَوْلَا ٱلْأَفْقَىٰ عَلَيْهِ ٱسْوَءَةٌ مِّنْ ذَٰهَبٍ أَوْ جِلَّةٌ مَّعَهُ ٱلْمَلَكُ مَقْرِنِينَ ﴿٥١﴾ فَٱسْتَحَفَّ قَوْمُهُ فَٱطَّاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَتًى فِينَ ﴿٥٢﴾

the torment ٱلْعَذَابِ from them عَنْهُمْ We removed كَشَفْنَا but when فَلَمَّا
 and وَكَادَى broke their covenant يَنْكُتُونَ they هُمْ behold إِذَا
 saying قَالَ his people قَوْمِهِ amongst فِي Pharaoh فِرْعَوْنُ proclaimed
 the dominion of مُلْكٌ for me لِي is not أَلَيْسَ O my people يَبْقَوِي

مِصرَ Egypt وَهَذِهِ and these الْأَنْهَارُ rivers تَجْرِي flowing مِنْ تَحْتِيَّ
 خَيْرٌ am I أَنَا or أَرَأَيْتُمْ see you ثُمَّ لَا not then underneath me
 وَلاَ despicable مَهِيْنٌ is هُوَ who الَّذِي this one هَذَا than بَيْنَ better
 why يَكْذِبُ can scarcely يُبَيِّنُ express himself clearly فَلَوْلَا of ذَهَبٍ
 bracelets مِنْ on him أُسُوْرَةٌ bestowed عَلَيْهِ then are not
 أَوْ gold جَاءَ or مَعَهُ sent مَعَهُ with him الْمَلٰٓئِكَةُ angels مُقَرَّبِيْنَ
 فَاسْتَحَفَّ along قَوْمَهُ thus he befooled and mislead قَوْمَهُ his people فَاطَاعُوْهُ
 a people قَوْمًا were ever كَانُوْا verily they إِنَّهُمْ and they obeyed him
 sinners فَسٰٓئِقِيْنَ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّا ءَاسَفُوْنَا أَننَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِيْنَ ۖ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِيْنَ ﴿٥١﴾ وَلَمَّا
 ضَرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ۖ وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوْهُ لَكَ إِلَّا جَدَلًا بَلْ هُوَ
 قَوْمٌ خٰصِمُوْنَ ﴿٥٢﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرٰٓءِيْلَ ﴿٥٣﴾ وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ لَكٰٓئِكَةً فِي
 ٱلْأَرْضِ يَخْلُقُوْنَ ﴿٥٤﴾

فَلَمَّا ءَاسَفُوْنَا We punished أَننَقَمْنَا they angered Us so when
 and We فَأَغْرَقْنَاهُمْ them أَجْمَعِيْنَ all and drowned them فَجَعَلْنَاهُمْ
 to لِّلْآخِرِيْنَ and an example وَمَثَلًا a precedent made them
 the son of ابْنُ is quoted ضَرِبَ and when وَلَمَّا later generations
 are our gods مَرْيَمَ Mary مَثَلًا as an example إِذَا behold قَوْمُكَ your people
 about it يَصِدُّوْنَ cry aloud وَقَالُوا ءَالِهَتُنَا and say
 they quoted the above ضَرَبُوْهُ not مَا is he هُوَ or أَرَأَيْتُمْ better خَيْرٌ
 they but بَلْ for argument جَدَلًا except لَكَ example

He (Jesus) هُوَ was not اِنْ a quarrelsome خَصْمُونَ ﴿٥٨﴾ people قَوْمٌ are to اِلَّا more than عَبْدٌ a slave اَتَمْنَا We granted Our Favour عَلَيْهِ We made him وَجَعَلْنَاهُ him an example لِيُحْيِي to the children and We made him اِسْرَءِيلَ ﴿٥٩﴾ of Israel رَوَّ and if نَشَاءُ We will اَجْعَلَنَّكَ We would have اَجْعَلْنَا the earth اَلْاَرْضِ on angels فِي among you مَنَّاكُمْ ﴿٦٠﴾ the earth اَخْلَقْنَاهُمْ ﴿٦١﴾ made to replace you

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) 59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَأَنَّهُ لَإِيَّامُ السَّاعَةِ فَلَا تَمْتَرُونَ بِهَا وَأَتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٨﴾ وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٥٩﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

وَأَطِيعُوا ﴿٦٠﴾

for the Hour اِلَّامُ shall be a known sign لَإِيَّامُ and he (Jesus) وَأَنَّهُ have doubt تَمْتَرُونَ therefore not فَلَا (Day of Resurrection) path صِرَاطٌ this is هَذَا and follow me (Allah) وَأَتَّبِعُونَ concerning it مُسْتَقِيمٌ ﴿٥٨﴾ the straight وَلَا and let not يَصُدُّكُمْ hinder you الشَّيْطَانُ Satan إِنَّهُ ﴿٥٩﴾ a plain مُبِينٌ ﴿٥٩﴾ enemy عَدُوٌّ to you لَكُمْ verily he is اِنَّهُ Satan جَاءَ and when جَاءَ عِيسَى Jesus بِالْبَيِّنَاتِ with (Our) clear proofs قَالَ with the اِلْحِكْمَةِ I have come to you جِئْتُكُمْ verily he said some of بَعْضَ to you لَكُمْ and in order to make clear لَأُبَيِّنَ wisdom اَلَّذِي therefore fear اَلَّذِي you differ تَخْتَلِفُونَ that which اَلَّذِي and obey me وَأَطِيعُوا ﴿٦٠﴾ Allah

61. And he [*‘Îsâ* (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. *‘Îsâ*’s (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when *‘Îsâ* (Jesus) came with (Our) clear Proofs, he said: “I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْآلِيمِ ﴿٦٢﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٣﴾ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٤﴾ يَتَّبِعُونَ وَلَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٥﴾

and your Lord رَبِّي my Lord رَبِّي He is اللَّهُ Allah verily إِنَّ the فَاعْبُدُوهُ path صِرَاطٌ this is هَذَا so worship Him (Alone) مُسْتَقِيمٌ ﴿٦١﴾ among الْأَحْزَابُ the sects مِنْ from بَيْنِهِمْ themselves فَوَيْلٌ so woe لِلَّذِينَ to those who ظَلَمُوا do wrong مِنْ the torment of عَذَابٍ Day يَوْمَ the painful آلِيمِ ﴿٦٢﴾ هَلْ do they await إِلَّا only السَّاعَةَ for the Hour أَنْ that تَأْتِيَهُمْ suddenly وَهُمْ upon them not لَا while they يَشْعُرُونَ ﴿٦٣﴾ some of them بَعْضُهُمْ on that Day يَوْمَئِذٍ friends الْأَخِلَّاءُ perceive the pious الْمُتَّقِينَ ﴿٦٤﴾ except إِلَّا will be foes عَدُوٌّ to others يَتَّبِعُونَ My worshippers لَا no خَوْفٌ fear عَلَيْكُمْ shall be on you الْيَوْمَ this Day shall you أَنْتُمْ nor وَلَا this Day grieve تَحْزَنُونَ ﴿٦٥﴾

64. “Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh’s religion of true Islâmic Monotheism).” 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to *‘Îsâ* (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا نَشْتَهُبِ الْإِنفُسَ وَلَكُلُّ الْأَعْيُنِ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were الَّذِينَ in Our Verses بِآيَاتِنَا believed those who مُسْلِمِينَ ﴿٦٩﴾ Muslims ادْخُلُوا الْجَنَّةَ enter أَنتُمْ Paradise round عَلَيْكُمْ will be passed بِطَافٍ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ﴿٧٤﴾ لَا يَبْقَىٰ عَنْهُمْ عَظْمٌ فِيهِ يُبْلَسُونَ ﴿٧٥﴾ وَمَا ظَلَمْتَهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَا بَيْنَكَ لِيَقْضِيَ عَلَيْهِمَا رَبُّكَ قَالَ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٧﴾ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

لَكُمْ فِيهَا فَاكِهَةٌ therefor for you will be كَثِيرَةٌ fruits فِيهَا the criminals will be تَأْكُلُونَ ﴿٧٣﴾ which in عَذَابٍ the torment of مُهِينٍ Hell جَهَنَّمَ to abide therein يُبْلَسُونَ ﴿٧٥﴾ (the torment) will not بَقِيَ forever عَنْهُمْ be lightened لَقَدْ ﴿٧٧﴾ and they were جِئْتُمْ in it تَأْكُلُونَ ﴿٧٨﴾ and not جِئْتُمْ but لَكُمُ We wronged them جِئْتُمْ ﴿٧٨﴾

هُمْ they الظَّالِمِينَ ﴿٧٣﴾ the wrong-doers وَكَانَ and they will cry رَبِّكَ your رَبُّكَ of us عَذَابًا let make an end لِيَقْضِ O Malik (keeper of Hell) shall abide forever نَكُوتُ ﴿٧٤﴾ verily you إِنَّكَ He will say قَالَ Lord لَقَدْ indeed جِئْتُكَ We have brought to you بِالْحَقِّ the truth وَلَكِنَّ but أَكْثَرَكُمْ most of you لِحَقِّ for the truth كَذِبُهُمْ ﴿٧٥﴾ have hatred

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٦﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٧٧﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٧٨﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٧٩﴾

then We too إِنَّا some plan أَمْرًا have they plotted أَمْ or أَمْ أَبْرَمُوا أَمْرًا are planning مُبْرِمُونَ ﴿٧٦﴾ أَمْ are planning بِحَسَبِ or أَمْ do they think أَفَأَنَّا that We لا not of بَلَىٰ and their private counsel وَنَجْوَاهُمْ their secrets سِرَّهُمْ hear نَسْمَعُ Our messengers (appointed angels in charge of رُسُلُنَا course mankind) لَدَيْهِمْ are by them يَكْتُبُونَ ﴿٧٧﴾ recording قُلْ say إِن if كَانَ then I am أَنَا a son وَلَدٌ the Most Beneficent (Allah) الرَّحْمَنِ had the first of الْعَبِيدِ ﴿٧٨﴾ (Allah's) worshippers سُبْحَنَ Glorified be رَبِّ and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ the Lord of الْعَرْشِ of the Throne عَمَّا the from all that يَصِفُونَ ﴿٧٩﴾ they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute

this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” (*Tafsir At-Tabarî*) 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَأْتِيَ الْيَوْمَ الَّذِي يُوعَدُونَ ﴿٨٢﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٣﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

and فَذَرَهُمْ to speak nonsense يَخُوضُوا so leave them (alone) وَيَلْعَبُوا which the Day of theirs يَوْمَ they meet حَتَّى until يَأْتِيَ the Day of theirs يُوعَدُونَ Who is the Day of theirs it is He (Allah) وَهُوَ they have been promised ﴿٨٢﴾ فِي the heaven السَّمَاءِ the heaven إِلَهٌُ worshipped وَفِي the earth إِلَهٌُ worshipped وَهُوَ the All-Wise الْحَكِيمُ the All-Wise ﴿٨٣﴾ and He is the All-Knower الْعَلِيمُ the All-Knower وَتَبَارَكَ the All-Knower and blessed be الَّذِي He لَهُ to Whom مُلْكُ the kingdom of السَّمَوَاتِ the heavens وَمَا بَيْنَهُمَا and the earth وَالْأَرْضِ and all that is between them وَعِنْدَهُ and with Whom is عِلْمُ the knowledge of السَّاعَةِ the Hour وَإِلَيْهِ and to Whom تُرْجَعُونَ you ﴿٨٤﴾ (all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّ يُزَفَّكَونَ ﴿٨٦﴾ وَقِيلَ لَهُمْ رَبِّ رَبِّ إِنْ هَؤُلَاءِ قَوْمٌ لَا يَتُوبُونَ ﴿٨٧﴾ فَاصْفَعْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٨﴾

وَلَا يَمْلِكُ الَّذِينَ have power يَدْعُونَ and not يَمْلِكُ they لَا يَمْلِكُ except of intercession الشَّفْعَةَ instead of Him مِنْ دُونِهِ and they يَدْعُونَ to the truth بِالْحَقِّ bear witness شَهِدَ those who and if يَعْلَمُونَ know (the facts about the oneness of Allah) ﴿٨٥﴾ سَأَلْتَهُمْ they will created them خَلَقَهُمْ who مَنْ you ask them لَيَقُولُنَّ are they turned away فَيُزَفَّكَونَ ﴿٨٦﴾ how then فَقُلْ ﴿٨٧﴾ surely say اللَّهُ ﴿٨٨﴾

وَقِيلَ O my Lord بِرَبِّ and on his (Prophet Muhammad's) saying
 who believe يُؤْمِنُونَ not لَا a people قَوْمَ these are هَؤُلَاءِ verily
 Salam سَلَامٌ and say وَقُلْ from them عَنْهُمْ so turn away فَاصْفَحْ
 come to know يَعْلَمُونَ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? 88. (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ۝ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝
 أَمْرًا مِنْ عِنْدِنَا ۝ إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝
 إِنْ كُنْتُمْ مُوقِنِينَ ۝

Ha Mim ۝ وَالْكِتَابِ By the Book ۝ الْمُبِينِ ۝ the manifest ۝ إِنَّا
 We verily أَنْزَلْنَاهُ in فِي sent it down ۝ لَيْلَةِ night مُبَرَّكَةٍ a blessed ۝ إِنَّا
 We verily كُنَّا are ever مُنذِرِينَ ۝ warning فِيهَا Therein يُفْرَقُ is
 distinguished كُلِّ every أَمْرٍ matter حَكِيمٍ ۝ wise أَمْرًا a command
 from عِنْدِنَا Us ۝ إِنَّا We verily كُنَّا are ever مُرْسِلِينَ ۝ sending
 (the messengers) رَحْمَةً (as) Mercy ۝ مِنْ (as) رَبِّكَ your Lord ۝ إِنَّهُ
 verily هُوَ He is السَّمِيعُ the All-Hearer ۝ الْعَلِيمُ the All-Knower
 رَبِّ the Lord of السَّمَوَاتِ the heavens ۝ وَالْأَرْضِ and the earth وَمَا
 all that is بَيْنَهُمَا between them ۝ إِنْ كُنْتُمْ if كُنْتُمْ you (but) مُوقِنِينَ ۝
 have faith with certainty

Sûrat Ad-Dukhân (The Smoke) XLIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ân) that makes things clear. 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the Night of *Al-Qadr*, Sûrah No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿٥﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٦﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿٧﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿٨﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿٩﴾ أَفَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٠﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّوْا بَحْثُونُوا ﴿١١﴾

it is He Who gives life *هُوَ* but *إِلَّا* true god *لَا إِلَهَ* no *لَا*
وَيُمِيتُ and causes death *رَبُّكُمْ* your Lord *وَرَبُّ* and the Lord of *آبَائِكُمْ*
 doubt *بَلْ* before *أَوَّلِينَ* your fathers *يَلْعَبُونَ* play *فَارْتَقِبْ* then wait you *يَوْمَ* for the Day when *تَأْتِي*
يَغْشَى a visible *مُبِينٍ* smoke *بِدُخَانٍ* the sky *السَّمَاءُ* will bring forth
 a *أَلِيمٌ* torment *عَذَابٌ* this is *هَذَا* the people *النَّاسَ* covering
 the *الْعَذَابَ* from us *عَنَّا* remove *اكْشِفْ* Our Lord *رَبَّنَا* painful
 how *أَفَى* We shall become believers *مُؤْمِنُونَ* really we *إِنَّا* torment
 when verily *وَقَدْ* an admonition *الذِّكْرَى* there be for them *لَهُمْ* can
جَاءَهُمْ a Messenger *رَسُولٌ* has already come to them *مُبِينٌ*
تَوَلَّوْا they had turned away *عَنْهُ* then *ثُمَّ* explaining things clearly
 a mad man *بَحْثُونُوا* one taught *مُعَلَّوْا* and said *وَقَالُوا* from him

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): “Our Lord! Remove the torment from us, really we shall become believers!” 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a mad man!”

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ ﴿١٦﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذْوَا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِلَىٰ عَذْثِ رَبِّكَ وَإِنَّ رَبَّكَ لَذُو تَرْجُونِ ﴿٢٠﴾

for a قَلِيلًا the torment الْعَذَابِ shall remove كَاشِفُو verily We إِنَّا on the Day when يَوْمَ will return عَائِدُونَ verily you إِنَّكُمْ while نَبْطِشُ the greatest الْبَطْشَةَ الْكُبْرَىٰ We shall seize الْكُبْرَىٰ إِنَّا the greatest الْكُبْرَىٰ with grasp الْبَطْشَةَ We shall seize نَبْطِشُ and indeed وَلَقَدْ will exact retribution مُنْقِمُونَ verily We وَلَقَدْ and indeed مُنْقِمُونَ will exact retribution قَبْلَهُمْ We tried قَبْلَهُمْ We tried فِرْعَوْنَ Pharaoh's فِرْعَوْنَ people قَوْمَ before them قَوْمَ before them وَجَاءَهُمْ Pharaoh's وَجَاءَهُمْ people فِرْعَوْنَ Pharaoh's رَسُولٌ a messenger رَسُولٌ a messenger كَرِيمٌ a noble كَرِيمٌ a noble أَنْ a noble رَسُولٌ a messenger رَسُولٌ a messenger أَنْ a noble إِلَىٰ Allah إِلَىٰ Allah the slaves of عِبَادِ to me عِبَادِ to me إِلَيَّ restore إِلَيَّ restore أَمِينٌ a messenger أَمِينٌ a messenger إِلَيَّ restore إِلَيَّ restore وَلَقَدْ will exact retribution وَلَقَدْ will exact retribution وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِلَىٰ عَذْثِ رَبِّكَ وَإِنَّ رَبَّكَ لَذُو تَرْجُونِ ﴿٢٠﴾

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. 17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام], 18. Saying: “Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. 19. “And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority. 20. “And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

وَأَن لَّزُومُنَا لِي فَاغْمِزُنَا ۖ فَدَعَا رَبَّهُ أَنِ مَثَلَهُ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَنزِلْ بِعَذَابِي لَيْلًا إِنَّكُمْ تُشْعَبُونَ ﴿٢٣﴾ وَأَتْرُكُ الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُدُّوعٍ وَمَقَامِرٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَ كَانُوا فِيهَا فَيَكِيهِنَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُمْ كَانُوا عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾

وَأَن but if لَزُومُنَا not you believe me لِي you believe فَدَعَا from me and leave me alone رَبَّهُ so he (Moses) called upon إِنَّ his Lord هَؤُلَاءِ (saying) indeed قَوْمٌ these are مُجْرِمُونَ criminals فَأَنزِلْ (Allah said) depart you بِعَذَابِي (Allâh said) surely you تُشْعَبُونَ by night لَيْلًا slaves وَأَتْرُكُ the sea رَهَوًا (quiet and divided) as it is (quiet and divided) إِنَّهُمْ the sea and leave مُغْرَقُونَ a host جُنْدٌ verily they are تَرَكُوا did they leave مِنْ of جَنَّاتٍ gardens وَعُيُونٍ and springs وَزُدُّوعٍ and corn-fields وَمَقَامِرٍ and places كَرِيمٍ and goodly وَنَعْمَ and comforts كَانُوا they used فِيهَا in it فَيَكِيهِنَ to take delight كَذَلِكَ other قَوْمًا and We made inherit them وَأَوْرَثْنَاهَا thus and not بَكَتْ and the heavens السَّمَاءُ for them وَالْأَرْضُ the earth وَمَا nor كَانُوا were مُنْظَرِينَ they given a respite وَلَقَدْ indeed بَنِي the children of إِسْرَءِيلَ We saved نَجَّيْنَا indeed Pharaoh الْعَذَابِ the humiliating الْمُهِينِ from فِرْعَوْنَ the arrogant الْكَافِرِينَ and was of الْكَافِرِينَ the transgressors the الْكَافِرِينَ above knowledge عِلْمٍ of Israel) عَلَى worlds

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive) so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and

springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the *‘Ālamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأَنؤُا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهَمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَئِبْعَتٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

in which وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ of signs مَا what فِيهِ in which granted them and granted them وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ of signs مَا what فِيهِ in which granted them and granted them
these people هَؤُلَاءِ verily إِنَّ a plain مُّبِينٌ there was trial بَلَاءٌ
our مَوْتُنَا but إِلَّا it is هِيَ not إِنْ are saying لَيَقُولُونَ (Quraish)
be مُنْشَرِينَ we shall نَحْنُ and not وَمَا first death الْأُولَى
if كُنْتُمْ our fore-fathers بِآبَائِنَا then bring back فَأَنؤُا resurrected
or قَوْمُ better أَمْ أَهَمْ speak the truth صَادِقِينَ you
before them قَوْمُ تُبَّعَ and those وَالَّذِينَ Tubba تُبَّعَ the people of
were أَهْلَكْنَاهُمْ because they indeed إِنَّهُمْ We destroyed them أَهْلَكْنَاهُمْ
the مُجْرِمِينَ We created خَلَقْنَا and not وَمَا criminals
between يَتَّبِعُنَا and all that is وَمَا and the earth وَالْأَرْضَ heavens
إِلَّا We created them خَلَقْنَاهُمْ not مَا for mere play لَئِبْعَتٍ them
not لَا most of them أَكْثَرَهُمْ but وَلَكِنَّ with truth بِالْحَقِّ except
know يَعْلَمُونَ

33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish) people are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners,

Merciful. 43. Verily, the tree of *Zaqqûm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّاهُمْ مِنْ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسْتَرْثِيهِمْ بِلِسَانِكَ لَعْنَهُمْ يُتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

فِي among جَنَّاتِ Gardens وَعُيُوتٍ ﴿٥٢﴾ and springs يَلْبَسُونَ dressed in سُندُسٍ in fine silk وَإِسْتَبْرَقٍ ﴿٥٣﴾ and (also) in thick silk مُتَقَابِلِينَ ﴿٥٣﴾ facing each other and We shall وَزَوَّجْنَاهُمْ so, (it will be) كَذَلِكَ ﴿٥٤﴾ marry them with wide عِينٍ ﴿٥٤﴾ to Houris (female fair ones) يَدْعُونَ ﴿٥٥﴾ lovely eyes for every kind بِكُلِّ ﴿٥٥﴾ therein فَاكِهَةٍ ﴿٥٥﴾ they will call ءَامِنِينَ ﴿٥٥﴾ fruit of death لَا ﴿٥٥﴾ in peace and security يَذُوقُونَ death the first الْمَوْتَةَ ﴿٥٥﴾ except death إِلَّا ﴿٥٥﴾ they will taste the عَذَابَ ﴿٥٥﴾ and He will save them from وَوَقَّعَهُم ﴿٥٥﴾ the first الْأُولَىٰ ﴿٥٥﴾ from as a Bounty فَضَلَّاهُمْ ﴿٥٦﴾ the blazing Fire الْجَحِيمِ ﴿٥٦﴾ torment of the رَبِّكَ ﴿٥٦﴾ your Lord ذَٰلِكَ ﴿٥٦﴾ that هُوَ ﴿٥٦﴾ will be الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ success ﴿٥٧﴾ We have made this (Quran) easy يَسَّرْنَاهُ ﴿٥٨﴾ certainly إِنََّّمَا ﴿٥٨﴾ supreme بِلِسَانِكَ ﴿٥٨﴾ in your tongue لَعْنَهُمْ ﴿٥٨﴾ in order that they may يَتَذَكَّرُونَ ﴿٥٨﴾ are مُرْتَقِبُونَ ﴿٥٩﴾ verily they (too) إِنَّهُمْ ﴿٥٩﴾ wait then فَارْتَقِبْ ﴿٥٩﴾ remember waiting

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

سُورَةُ الْجَاثِيَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ٣ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَابَّهِ ٤ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٥ وَخِلَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِن السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ٦ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٧ يَذَّكَّرُ أَنتَ بِهِ وَلَئِن يَأْتِيَنَّكَ جُحُودٌ فَابْتَغِ الْوَعْدَ بِحَسْرَتٍ ٨ يَوْمَ تُنْفَخُ الْأَشْفَادُ وَتُجْعَلُ الْأَرْضُ كَالْعِهْنِ ٩

is from the Book the revelation of Ha-Mim ١ تَنْزِيلُ the All-Mighty the All-Wise ٢ إِنَّ the All-Mighty the All-Wise ٣ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَابَّهِ ٤ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٥ وَخِلَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِن السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ٦ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٧ يَذَّكَّرُ أَنتَ بِهِ وَلَئِن يَأْتِيَنَّكَ جُحُودٌ فَابْتَغِ الْوَعْدَ بِحَسْرَتٍ ٨ يَوْمَ تُنْفَخُ الْأَشْفَادُ وَتُجْعَلُ الْأَرْضُ كَالْعِهْنِ ٩

Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَبَلِّغْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَاتِ اللَّهِ تُنْقَلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا أَخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ يَنْ رَوَّاهُمْ جَهَنَّمَ وَلَا يَغْنَى عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ أُولَٰئِكَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

وَبَلِّغْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ liar to every woe who hears يَسْمَعُ sinful the Verses of Allah ﷻ recited عَلَيْهِ to him ثُمَّ yet he heard them بِسْمَعًا not as if كَأَن with pride مُسْتَكْبِرًا persists and فَبَشِيرُهُ so announce to him بِعَذَابٍ A painful torment أَلِيمٍ and وَإِذَا a painful something شَيْئًا Our Verses أَخَذَهَا of مِنْ he learns when عَذَابٌ there will be لَهُمْ for such أُولَٰئِكَ as a jest هُزُوًا he takes them تORMENT مُّهِينٌ ﴿٩﴾ a humiliating مِنْ رَوَّاهُمْ a humiliating جَهَنَّمَ behind them there is Hell وَلَا to them عَنْهُمْ will be of profit and not يَغْنَى and they have earned شَيْئًا anything وَلَا nor مَا what أَخَذُوا as friends, protectors أُولَٰئِكَ Allah ﷻ besides مِنْ دُونِ have taken عَذَابٌ and theirs will be a great عَظِيمٌ ﴿١٠﴾

7. Woe to every sinful liar 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

هَٰذَا هُدًى وَلِلَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿١١﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ فِيهِ فُلُوكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَكُمُ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَن عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَن أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُم تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَالَّذِينَ a guidance هَذَا this is هَذَا
 for them there is لَهُمْ their Lord رَبِّهِمْ in the Signs of بَيِّنَاتٍ
 it إِلَى Allah ﷻ a painful آيَةُ filth, dirt رِجْزٍ of مِّن torment
 that لَتَجْزَى the sea الْبَحْرَ to you لَكُمْ has subjected سَخَّرَ is He Who
 by His Command بِأَمْرِهِ through it فِيهِ the ships الْفُلُكُ may sail
 and وَلَعَلَّكُمْ His Bounty فَضْلِهِ of مِّن and that you may seek وَلَيَسْتَنْوُوا
 to لَكُمْ and has subjected وَسَخَّرَ be thankful تَشْكُرُونَ that you may
 فِي and all that is وَمَا the heavens السَّمَوَاتِ in فِي all that is مَا you
 in فِي verily إِنَّ from Him إِنَّهُ it is all جَمِيعًا the earth الْأَرْضِ in
 think ذَلِكَ لَا يَتَّبِعُ for a people who لِقَوْمٍ are signs لَا يَتَّبِعُونَ
 to يَتَّبِعُوا have believed آمَنُوا to (those who) الَّذِينَ say قُل deeply
 the Days of أَيَّامٍ hope for رِجْزٍ not لَا those who لِلَّذِينَ forgive
 according بِمَا people قَوْمًا that He may recompense لَتَجْزَى Allah ﷻ
 عَمَلٍ whosoever مَن earning يَكْسِبُونَ they were كَانُوا to what
 and وَمَنْ it is for his ownself فَلِنَفْسِهِ a good deed صَالِحًا does
 مِّمَّ it is against it (his ownself) فَعَلَيْهَا does evil أَسَاءَ whosoever
 you will be made to return رُدُّكُمْ your Lord رَبُّكُمْ to إِلَ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَوَدَعْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَمَا آتَيْنَاهُم
 يَتَّبِعُونَ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مَن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْلِقُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

وَلَقَدْ ءَاتَيْنَا the children of إِسْرَءِيلَ Israel and the understanding of the scripture وَالْحِكْمَ the scripture وَالنَّبُوَّةَ and the prophethood وَرَزَقْنَهُمْ from مِّنَ and We provided them الطَّيِّبَاتِ the good things فَضَلَّانَهُمْ and We preferred them عَلَى above and We gave them وَعَآئِنَهُمْ all the worlds (mankind) ۝۱۶ وَيَسِّرْنَا and We gave them clear proofs مِّنَ of الْأَمْرِ clear proofs فَمَا they did not اَتَخَلَّفُوا and not differed إِلَّا until مِّنْ بَعْدِ مَا after مَا what جَاءَهُمْ came to them among themselves يَتَنَاهَوْنَ through transgression بَيْنَهُمُ the knowledge إِنَّ رَبَّكَ verily يَقْضِي your Lord بَيْنَهُمْ will judge between them يَوْمَ the Day of الْقِيَامَةِ on the Day of اَلْقِيَامَةِ they used كَانُوا about that فِيمَا Resurrection We have put you جَعَلْنَاكَ then تَرَى differ ۝۱۷ يَخْلَفُونَ therein فِيهِ to عَلَى on a plain way شَرِيعَةٍ مِّنَ of the الْأَمْرِ commandment فَاتَّبِعْهَا so those الَّذِينَ the desires of أَهْوَاَ follow and not تَتَّبِعْ follow it who لَا not يَعْلَمُونَ ۝۱۸ know

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarī)

إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾ هَذَا بَصِيرَتِي لِلنَّاسِ
وَهَذِي وَرَحْمَةُ لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَئِنْ لَكُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against you مِنْكَ can avail يُغْنُوا never كَن verily they إِنَّهُمْ
 the wrongdoers الظَّالِمِينَ and verily وَإِنَّ anything شَيْئًا Allah اللَّهُ
 but Allah وَاللَّهُ of others بَعْضُهُمْ are friends أَوْلِيَائِهِ some of them
 this هَذَا of the pious people الْمُتَّقِينَ ﴿١٩﴾ the Friend, Protector وَلِيٌّ is
 and وَهَدَىٰ for mankind لِلنَّاسِ a clear insight and evidence بَصِيرَةٌ is
 who لِقَوْمٍ for people يُؤْتُونَ ﴿٢٠﴾ and a mercy وَرَحْمَةً a guidance
 those who الَّذِينَ think حَسِبَ or do أَمْ have faith with certainty
 We shall make them أَجْرَحُوا that أَنْ evil deeds السَّيِّئَاتِ earn
 كَالَّذِينَ equal with those who ءَامَنُوا وَعَمِلُوا and do الصَّالِحَاتِ
 in their present life نَحْنُ equal with those who سَوَاءٌ righteous good deeds
 judgement يَحْكُمُونَ ﴿٢١﴾ what مَا worst is سَاءٌ and after their death
 the heavens السَّمَوَاتِ Allah اللَّهُ and created وَخَلَقَ they make
 in order that may be وَلِتُجْزَىٰ with truth بِالْحَقِّ and the earth وَالْأَرْضَ
 it has كَسَبَتْ what بِمَا person نَفْسٍ each كُلُّ recompensed
 will be wronged يُظْلَمُونَ ﴿٢٢﴾ لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). 20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عَنَسَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٢﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٢٤﴾

أَفَرَأَيْتَ Have you seen مَنِ who اتَّخَذَ takes إِلَهُهُ as his god هَوَاهُ
 and left him astray وَأَصْلَهُ Allah اللَّهُ and left him astray عَلَىٰ upon عِلْمٍ

and his hearing **وَقَلْبِهِ** his heart **وَعَلَى** over and sealed **وَحَمَّ** knowing heart **وَجَعَلَ** and put **وَعَلَى** on **بَصَرِهِ** his sight **وَعَشَوُا** a cover **فَمَنْ** who will you not then guide him **يَهْدِيهِ** after **اللَّهُ** Allah **أَفَلَا** will there is **هِيَ** nothing **مَا** and they say **وَقَالُوا** remember **تَذَكَّرُونَ** then **إِلَّا** but **حَيَاتِنَا** our life of **الدُّنْيَا** this world **نَمُوتُ** we die **وَنَحْيَا** and we live **وَمَا** and nothing **يُهْلِكُنَا** destroys us **إِلَّا** except **الزَّهْرُ** the time **وَمَا** and not **لَهُمْ** they have **بِذَلِكَ** of that **مِنْ عِلْمٍ** any knowledge **إِنْ** verily **فَمَنْ** they **إِلَّا** only **يَظُنُّونَ** are guessing **وَأَنَّا** and when **تُنزَلُ** are recited **عَلَيْهِمْ** to them **آيَاتُنَا** Our Verses **يَبَيِّنُ** clear **مَا** not **كَانَ** is **حُجَّتُهُمْ** their argument **إِلَّا** except **أَن** that **قَالُوا** they say **أَتُنْزَلُ** bring back **بِآيَاتِنَا** our (dead) fathers **إِنْ** if **كُنْتُمْ** you are **صَادِقِينَ** truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِخُ الْمَسْطُورَ ﴿٢٤﴾ وَقَرَأْ كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَدْخُلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٢٧﴾

قُلِ اللَّهُ **يُحْيِيكُمْ** then **ثُمَّ** gives you life **يُمْسِكُكُمْ** then **ثُمَّ** to die the Day of **يَوْمِ** He will assemble you **يَجْمَعُكُمْ** to **يَوْمِ** Resurrection **لَا** there is no **رَيْبَ** doubt **فِيهِ** about it **وَلَكِنَّ** but **أَكْثَرَ** most of **النَّاسِ** mankind **لَا** not **يَعْلَمُونَ** know **وَلِلَّهِ** and **السَّمَاوَاتِ** the heavens **وَالْأَرْضِ** the kingdom of **مُلْكُهُ** Allah belongs

will be established **وَيَوْمَ** and on the Day that **وَيَوْمَ** the earth
 the **يَوْمَ** shall lose **يَوْمَ** on that Day **يَوْمَ** the Hour
 nation **وَيَوْمَ** each **وَيَوْمَ** and you will see **وَيَوْمَ** followers of falsehood
 will be called **وَيَوْمَ** nation **وَيَوْمَ** each **وَيَوْمَ** humbled to their knees **وَيَوْمَ**
 you shall be **وَيَوْمَ** this Day **وَيَوْمَ** its Record **وَيَوْمَ** to **وَيَوْمَ**
 this **وَيَوْمَ** do **وَيَوْمَ** you used to **وَيَوْمَ** for what **وَيَوْمَ** recompensed
وَيَوْمَ Our Record **وَيَوْمَ** speaks **وَيَوْمَ** about you **وَيَوْمَ** with truth **وَيَوْمَ** **وَيَوْمَ**
 you used to **وَيَوْمَ** what **وَيَوْمَ** recording **وَيَوْمَ** were **وَيَوْمَ** verily We
وَيَوْمَ do **وَيَوْمَ** then as for **وَيَوْمَ** those who **وَيَوْمَ** believed **وَيَوْمَ** and did
 will admit them **وَيَوْمَ** righteous good deeds **وَيَوْمَ** and did
 will be **وَيَوْمَ** that **وَيَوْمَ** His Mercy **وَيَوْمَ** in **وَيَوْمَ** their Lord
 the evident **وَيَوْمَ** success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ عَلَيْهِمْ نُنْزِلْ عَلَيْكَ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمُونَ ﴿٢٦﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقِينَ ﴿٢٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٨﴾

were not **وَأَمَّا** disbelieved **كَفَرُوا** those who **وَأَمَّا** but as for **وَأَمَّا**
 but you were **فَاسْتَكْبَرْتُمْ** to you **عَلَيْكُمْ** recited **نُنْزِلْ** My Verses **وَأَمَّا**
 criminals **تُجْرِمُونَ** a people who were **قَوْمًا** and you were **وَكُنتُمْ** proud

وَأَنذَرْنَا and when قَالَ it was said إِنَّ verily وَعَدَ Allah's promise
حَقُّ is the truth وَالسَّاعَةُ and لَا not رَبِّ (any) doubt فِيهَا
the السَّاعَةُ what is مَا We know نَدْرِي not مَا you said قُلْتُمْ about it
Hour إِنَّ verily قَطَرٌ only إِلَّا We think it وَمَا as conjecture
and وَعَدْنَا have firm convincing belief بِمُسْتَقِيمٍ ﴿٢٢﴾ we and not
they did عَمِلُوا what مَا the evil of سَيِّئَاتُ to them لَّهُمْ will appear
وَحَاقَ and will be completely encircled بِمَا about them
mock كَانُوا at it بِمَا they used to which

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنْسِيكَ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَنْصِيحٍ ﴿٢٢﴾ ذَلِكَ بِأَنكُم أَخَذْتُم بِآيَاتِ اللَّهِ هُزُوًا
وَعَرَّيْتُمْ الْبَصِيرَةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٢٣﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ ﴿٢٤﴾ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾

وَقِيلَ We will forget you نَسْنِيكَ this Day الْيَوْمَ and it will be said
this نَسِيتُمْ you forgot لِقَاءَ the meeting of يَوْمِكُمْ هَٰذَا Day of yours
وَمَا لَكُم and there is not وَمَا is the Fire النَّارُ and your abode
because you بِأَنكُم this is ذَلِكَ helpers تَنْصِيحٍ ﴿٢٢﴾ any مِن for you
أَخَذْتُم took بِآيَاتِ Allah the revelations of اللَّهُ هُزُوًا in mockery وَعَرَّيْتُمْ
so this الْبَصِيرَةَ الدُّنْيَا the life of الدُّنْيَا the world فَالْيَوْمَ so this
from there (Hell) مِنْهَا they shall be taken out لَا يُخْرَجُونَ Day
so to Allah فَلِلَّهِ be allowed excuses يُسْتَعْتَبُونَ ﴿٢٣﴾ they nor هُمْ
the السَّمَوَاتِ the Lord of رَبِّ is all the praises and thanks الْحَمْدُ
and the Lord of رَبِّ the earth الْأَرْضِ and the Lord of رَبِّ heavens

in فِي is the Majesty الْكَرِيمُ and His وَلَهُ the worlds الْعَالَمِينَ ﴿٣٦﴾
 the الْعَزِيزُ and He is وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ
 the All-Wise الْعَلِيمُ ﴿٣٧﴾ All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). 36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

سُورَةُ الْاِحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ٣ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَادِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْتَرْقَ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ٤

Ha-Mim ١ the revelation of the Book ٢ the All-Mighty the All-Wise ٣ We created not the heavens and the earth and all that is between them except with truth and for an appointed term. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge if you are truthful"

Sûrat Al-Ahqâf (The Curved Sand-hills) (XLVI)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَسْأَلَ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَيِّنَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٦﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٧﴾ وَإِذَا نُنَادَىٰ عَلَيْهِمْ مَا إِنَّمَا بَيِّنَاتٌ قَالُوا الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٨﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٩﴾

وَمَنْ أَسْأَلَ than one who more astray مَنْ and who is أَسْأَلَ and who is
 مِنْ دُونِ besides اللَّهُ Allah مَنْ one who لَا will not answer يَسْتَجِيبُ
 لَهُ him إِلَى till يَوْمِ the Day of الْبَيِّنَةِ Resurrection وَهُمْ and who
 عَنْ of دُعَائِهِمْ their calls to them غَافِلُونَ ﴿٦﴾ وَإِذَا unaware
 حُشِرَ when they will become كَانُوا mankind أَعْدَاءً are gathered
 لَهُمْ for them بِعِبَادَتِهِمْ and will وَكَانُوا enemies
 كَافِرِينَ ﴿٧﴾ وَإِذَا deny نُنَادَىٰ and when تَنْتَلَىٰ are recited عَلَيْهِمْ
 مَا إِنَّمَا to them بَيِّنَاتٌ Our verses قَالُوا clear الَّذِينَ say كَفَرُوا those who
 لِلْحَقِّ in the truth لَمَّا when جَاءَهُمْ it reaches them هَذَا this سِحْرٌ
 مُبِينٌ magic ﴿٨﴾ أَمْ plain أَمْ or يَقُولُونَ say they افْتَرَاهُ he has fabricated
 it قُلْ say إِنْ if افْتَرَيْتُمْ I have fabricated it فَلَا still not تَمْلِكُونَ
 لِي you have power مِنْ to support me against اللَّهِ Allah شَيْئًا
 هُوَ anything He أَعْلَمُ knows better بِمَا of what تُفِيضُونَ you say
 فِيهِ among yourselves كَفَىٰ concerning it بِهِ is He
 شَهِيدًا for a witness بَيْنِي between me وَبَيْنَكُمْ and between you وَهُوَ
 the Most Merciful الرَّحِيمُ ﴿٩﴾ the Oft-Forgiving

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا يَكُمُ إِنِ أَنْبِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

قُلْ the among a new thing I am not say ما كُنْتُ
will be done يُفْعَلُ what مَا I know أَدْرَى and not وَمَا Messengers
but لَا I follow أَنْبِئُ only إِنِ with you يَكُمُ nor وَلَا with me بِي
I am أَنَا and not وَمَا to me إِلَيَّ is revealed يُوحَىٰ that which مَا
إِلَّا but نَذِيرٌ مُّبِينٌ ﴿٩﴾ a plain say قُلْ أَرَأَيْتُمْ do you see
it and you deny وَكَفَرْتُمْ بِهِ and you deny اللَّهُ from عِنْدِ this is كَانَ
وَشَهِدَ شَاهِدٌ مِنْ a witness and testifies شَهِدَ among مِنْ a witness
so he believed إِسْرَءِيلَ عَلَىٰ to مِثْلِهِ the like thereof فَقَامَ
وَاسْتَكْبَرْتُمْ لَا Allah الله verily إِنَّكَ while you are too proud
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ wrong-doers وَقَالَ the people who are
to those who الَّذِينَ كَفَرُوا those who and say الَّذِينَ
آمَنُوا believe لَوْ had it كَانَ been خَيْرًا a good thing مَا not
سَبَقُونَا إِلَيْهِ they have preceded us وَإِذْ there to إِلَيْهِ not
they say فَسَيَقُولُونَ by it بِهِ they have (let themselves be) guided
هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ an ancient

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that [this Qur'ân is from Allāh like the Taurât (Torah)], and he believed (embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmīc Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is

he attains يَلْغُ when إِذَا till حَتَّى months شَهْرًا is thirty ثَلَاثُونَ him
 he أَشَدُّ full strength وَبَلَغَ and reaches أَرْبَعِينَ forty سَنَةً years قَالَ he
 I may أَشْكُرُ that أَنْ grant me the power أَوْعِظِي my Lord رَبِّ says
 you have أَنْتَ which أَلَيْ for your favours بِعَمَلِكَ be grateful
 and وَأَنْ my parents وَلَدَيْ and upon وَعَلَى upon me عَلَى bestowed
 such as please تَرْضَاهُ righteous deeds صَالِحًا I may do أَعْمَلُ that
 my off spring ذُرِّيَّتِي in فِي for me لِي and make good وَأَصْلِحْ you
 and truly I am وَإِنِّي to you إِلَيْكَ I have turned بَدُتُ truly إِنِّي
 the Muslims مِنَ الْمُسْلِمِينَ ﴿٥٦﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٧﴾
 وَالَّذِي قَالَ لَوْلَايَ أَفِي لَكُمْ أَعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِيتَانِ اللَّهَ وَإِنَّكَ بِأَعْيُنِنَا إِنْ
 وَعَدَ اللَّهُ حَقًّا فَبِقَوْلِ اللَّهِ هَذَا إِلَّا أَصْطَلِبُ الْأَوَّلِينَ ﴿٥٨﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
 مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٥٩﴾

from whom أُولَئِكَ they are الَّذِينَ نَقَبَلُ We shall accept عَنْهُمْ
 أَحْسَنَ the best مَا of عَمِلُوا their deeds وَنَتَجَاوَزُ and overlook عَنْ
 from سَيِّئَاتِهِمْ their evil deeds فِي among أَصْحَابِ the dwellers of الْجَنَّةِ
 they كَانُوا which أَلَّذِي truth الصِّدْقِ a promise of وَعَدَ Paradise
 have بُوْعِدُونَ ﴿٥٧﴾ been promised وَالَّذِي قَالَ but he who لَوْلَايَ says
 do you hold أَعِدَانِي upon you both لَكُمْ Fie أَفِي to his parents
 and وَأَقْدَرُ that أَخْرَجَ I shall be raised up أَنْ out the promise to me
 surely خَلَتْ generations الْقُرُونُ passed away مِنْ قَبْلِي and وَهُمَا before me

Woe to you وَبَكََّ Allah الله invoke يَسْتَعِينَان while they believe إِنْ verily وَعَدَ Allah الله the promise of حَقُّ is true فَيَقُولُ the tales of but he says مَّا nothing هَذَا but لَا this is but أَصْطَبُ is justified حَقُّ those الَّذِينَ they are أُولَئِكَ the ancients ١٧ الْأُولَى عَلَيْهِمُ against whom الْقَوْلُ the word فِي among أُمَمٍ generations قَدْ before them قَلِيلٌ from مَن that have passed away حَتَّى verily were كَانُوا verily they إِنْهُمْ and mankind وَالْإِنْسِ jinns of the الْغَيْرِ the losers ١٨ خَسِرِينَ

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised. 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient." 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يَظْلَمُونَ ١٧ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذَهَبَتْ طِينُهُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ١٨ وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٩

وَلِكُلِّ degrees دَرَجَةٍ and for all there will be عَمِلُوا which they did وَلِيُوفيَهُمْ they did أَعْمَالُهُمْ for their deeds وَهُمْ لَا and they will يَظْلَمُونَ not ١٧ وَيَوْمَ will be exposed يُعْرَضُ on the Day when wronged الَّذِينَ who كَفَرُوا to النَّارِ the Fire أَذَهَبَتْ who disbelieve عَلَى the world الدُّنْيَا your life of حَيَاتِكُمْ in your good things فَالْيَوْمَ therein and you took your pleasure وَأَسْتَمْتَعْتُمْ

Day يُجْزَوْنَ a torment of عَذَابٍ you shall be recompensed
 in فِي arrogant تَسْتَكْبِرُونَ you were كُنْتُمْ because بِمَا humiliation
 الْأَرْضِ the land بَعْدَ the right الْمَقِ without يَمَّا and because كُنْتُمْ
 أَنَا and remember وَأَذْكُرُ rebel and disobey تَقْسِفُونَ ﴿١٩﴾ you used to
 his people قَوْمَهُ he warned أَنْذَرَ when إِذْ Ad عَادَ the brother of
 there have passed خَلَّتْ and surely وَقَدْ in the sand hills الْأَحْقَافِ
 and after him وَمِنْ خَلْفِهِ before him مِنْ بَيْنِ يَدَيْهِ warners أَلْتَذُرُّ away
 إِلَّا truly إِنْني Allah اللَّهُ but إِلَّا you worship تَعْبُدُوا that not
 عَظِيمِ Day يَوْمِ the torment of عَذَابٍ for you عَلَيْكُمْ I fear
 a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). 21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ مَالِهِمْ فَأَيْنَا بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٠﴾ قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنْ كَفَىٰ أَرَبَكُمْ قَوْمًا بَجْهَلُونَ ﴿٢١﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطَرٌ نَّأْتِي بِهِ هَوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٢﴾

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ to turn us إِلَيْنَا have you come to us أَجِئْنَا they said
 مَالِهِمْ فَأَيْنَا our gods فَأَيْنَا then bring us بِمَا that which نَعِدُنَا
 the الصَّادِقِينَ ﴿٢٠﴾ one of مِنْ you are كُنْتُمْ if إِنْ you threaten us
 قَالَ truthful He said إِنَّمَا only أَلِمْ the knowledge عِنْدَ is with اللَّهُ
 I have been أُرْسِلْتُ what مَا and I convey to you وَأُبَلِّغُكُمْ Allah

see that you are **أَنْتُمْ** but I **وَلَكِنِّي** wherewith **بِهِ** sent they **رَأَوْهُ** then when **فَلَمَّا** given to ignorance **بَجَهْلٍ** people their **أَوْدِيَّتِهِمْ** coming towards **مُتَسْقِلٍ** as a dense cloud **عَارِضًا** saw it bringing us **مُطِرًا** a cloud **عَارِضٌ** this is **هَذَا** they said **قَالُوا** valleys you were asking **أَسْتَعْجِلُكُمْ** that which **مَا** but it is **هُوَ** nay **بَلْ** rain torment **عَذَابٌ** wherein is **فِيهَا** a wind **رِيحٌ** it **بِهِ** to be hastened a painful **أَلِيمٌ**

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" 23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسْكَنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٤﴾ وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٥﴾

by the command of **بِأَمْرِ** thing **شَيْءٍ** every **كُلِّ** destroying **تُدْمِرُ** **رَبِّهَا** its Lord **فَأَصْبَحُوا** so they became such that **لَا** nothing **يُرَىٰ** thus do **كَذَلِكَ** their dwellings **مَسْكَنُهُمْ** except **إِلَّا** could be seen criminals **الْمُجْرِمِينَ** the people who are **الْقَوْمَ** We recompense **نَجْزِي** **وَلَقَدْ** We had firmly established them **مَكَّنَّهُمْ** and indeed **فِيْمَا** wherewith **فِيهِ** We have established you **مَكَّنَّاكُمْ** not **إِنْ** with that and **وَجَعَلْنَا** and We had assigned **لَهُمْ** for them **سَمْعًا** and **وَأَبْصَارًا** hearing them **عَنْهُمْ** availed **أَغْنَىٰ** but not **فَمَا** and hearts **وَأَفْئِدَةً** seeing **سَمْعُهُمْ** their hearing **لَا** nor **أَبْصَارُهُمْ** their seeing **وَلَا** nor **أَفْئِدَتُهُمْ** their hearts **مِنْ** any **شَيْءٍ** thing **إِذْ** since **كَانُوا** they used to and completely **وَحَاقَ** Allah **اللَّهُ** the Signs of **بَيِّنَاتٍ** deny **يَجْحَدُونَ**

they used to كَانُوا by that which مَا they were encircled بِمِمْ
mock يَسْتَهْزِئُونَ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَفْنَا آلَاتِ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٥﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْعَلُونَ ﴿٢٦﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٧﴾

round حَوْلَكُمْ what مَا We have destroyed أَهْلَكْنَا and indeed وَلَقَدْ
and We have shown (them) in الْقُرَىٰ of towns وَصَرَفْنَا about you
that they might لَعَلَّهُمْ the Signs آلَاتِ various ways
those whom الَّذِينَ help them نَصْرُهُمْ then why did not return
as a way of قُرْبَانًا Allah اللَّهِ besides مِن دُونِ they had taken
but they vanished ضَلُّوا Nay بَلْ for gods آلِهَةً approach
their lie إِفْكُهُمْ and that was وَذَلِكَ from them عَنْهُمْ completely
وَإِذْ inventing يَفْعَلُونَ they had been كَانُوا and that which وَمَا
of a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَا and when
when the Quran الْقُرْآنَ listening to يَسْتَمِعُونَ the jinns الْجِنِّ
حَضَرُوهُ they stood in the presence thereof قَالُوا they said أَنصِتُوا
they finished قُضِيَ and when قُضِيَ listen in silence
as warners مُّنْذِرِينَ their people قَوْمِهِمْ to returned إِلَىٰ

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). 28. Then why did those whom they

had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢٩﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣٠﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾

قَالُوا have heard سَمِعْنَا verily we إِنَّا O our people يَنْقُومَنَا they said
كِتَابًا a Book أُنزِلَ sent down مِنْ بَعْدِ after مُوسَىٰ Moses مُصَدِّقًا confirming
لِّمَا what بَيْنَ يَدَيْهِ came before it يَهْدِي it guides إِلَى to
الْحَقِّ the truth وَإِلَى and to طَرِيقٍ path مُسْتَقِيمٍ a straight
يَنْقُومَنَا O a straight
أَجِيبُوا our people دَاعِيَ caller اللَّهِ Allah's وَآمِنُوا and believe
لَكُمْ He (Allah) will forgive يَغْفِرَ in him بِهِ believe
ذُنُوبِكُمْ your sins وَيُجِرْكُمْ and will save you مِنْ from
عَذَابٍ your sins أَلِيمٍ a painful torment
لَا and whosoever وَمَنْ a painful
يُجِبْ does not
يُعْجِزُ he cannot فَلَيْسَ Allah's
دَاعِيَ caller اللَّهِ Allah's
فِي on الْأَرْضِ earth وَلَيْسَ and there will not be
أَوْلِيَاءُ besides اللَّهِ protecting friends أُولَٰئِكَ in those are
مُبِينٍ error

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّي بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَرْصِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ بَرَزُوا مَا يُوعَدُونَ لَوْ يَلْبَثُونَ إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِّغْ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ Who Allah that see do they not and was the earth وَالْأَرْضَ the heavens created and وَلَمْ يَتَّي not بِخَلْقِهِنَّ by their creation wearied بِقَدِيرٍ is able عَلَى أَنْ He surely عَلَى the dead الْمَوْتَىٰ give life over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٣٣﴾ and on the Day when وَيَوْمَ is able يُعْرَضُ and on the Day when كَفَرُوا those who الَّذِينَ will be exposed to the النَّارِ Fire أَلَيْسَ هَذَا is not بِالْحَقِّ the truth قَالُوا they will say بَلَىٰ yes وَرَبِّنَا by our Lord فَذُوقُوا the torment الْعَذَابَ then taste تَكْفُرُونَ ﴿٣٤﴾ you used to because بِمَا the torment فَاصْبِرْ therefore be patient كَمَا as did أُولُوا the Messengers الْعَرْصِ of strong will وَلَا do not تَسْتَعْجِلْ on the Day when هُمْ about them كَانَتْهُمْ as if they had بَرَزُوا they will see that which يُوعَدُونَ they are promised لَوْ they are promised بَلِّغْ a single day of an hour سَاعَةً more than (but) إِلَّا stayed not any be يُهْلَكُ but shall فَهَلْ a clear Message بَلِّغْ a single day إِلَّا destroyed الْقَوْمُ the people who are الْفَاسِقُونَ ﴿٣٥﴾ sinners

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn*

(rebellious against Allâh's Command, disobedient to Allâh)?

سُورَةُ مُحَمَّدٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ أَعْيُنَهُمْ ﴿١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

الَّذِينَ كَفَرُوا those who disbelieve وَصَدُّوا and hinder (men) from their سَبِيلِ the path of اللَّهِ Allah أَضَلَّ He will make vain أَعْيُنَهُمْ ﴿١﴾ their deeds وَالَّذِينَ ءَامَنُوا and those who believe وَعَمِلُوا الصَّالِحَاتِ and do righteous good deeds وَءَامَنُوا believe in that which is نَزِّلَ sent down to مُحَمَّدٍ Muhammad وَهُوَ the truth for it is الْحَقُّ the truth from رَبِّهِمْ their Lord كَفَّرَ He will expiate عَنْهُمْ from them سَيِّئَاتِهِمْ their sins وَأَصْلَحَ and will make good بَالَهُمْ ﴿٢﴾ their state ذَلِكَ because the الَّذِينَ كَفَرُوا those who disbelieve اتَّبَعُوا follow الْبَاطِلَ falsehood وَأَنَّ while the الَّذِينَ ءَامَنُوا those who believe اتَّبَعُوا follow الْحَقَّ the truth from رَبِّهِمْ their Lord كَذَلِكَ thus does يَضْرِبُ set forth for النَّاسِ mankind أَمْثَلَهُمْ ﴿٣﴾ their parables اللَّهُ Allah

Sûrat Muhammad

(Muhammad صلى الله عليه وسلم)

or Sûrat Al-Qitâl (The Fighting) (XLVII)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُهُ الَّذِينَ كَفَرُوا فَقَضَىٰ الرِّقَابَ حَقًّا إِذَا انْخَسَمَوْهُ فَشَدُّوا الرِّوَاكُ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لَبِئِلَؤُلَآءَ بَعْضُكُمْ يَبْغِضُ وَالَّذِينَ قِيلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿١﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٢﴾ وَيُخْلِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٣﴾

[illegible]

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (*Tafsir Ibn Kathir*)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُخْرِجْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَسَاءَلُهُمْ أَصْلَ أَعْمَالِهِمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٧﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٨﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٩﴾

يَتَأَيَّأُ O you الَّذِينَ who آمَنُوا believe إن if تَنْصُرُوا you help اللَّهُ Allah يَنْصُرُكُمْ He will help you وَبَيَّنَّتْ and make firm أَعْمَالَكُمْ ﴿٧﴾ your is destruction فَتَمَسَّ disbelieve كَفَرُوا and those who وَالَّذِينَ foothold their لَمْ for them وَأَضَلَّ (Allah) will make vain أَعْمَالَهُمْ ﴿٨﴾ and their that which كَرِهُوا hate because they بَاتَهُمْ that is ذَلِكَ deeds so He has made fruitless فَأَحْبَطَ Allah اللَّهُ has sent down أَنْزَلَ أَعْمَالَهُمْ ﴿٩﴾ their deeds أَفَلَمْ يَسِيرُوا they travelled through the earth and seen كَيْفَ how كَانَ was عَاقِبَةُ the end of الَّذِينَ those مِنْ قَبْلِهِمْ before them دَمَّرَ destroyed اللَّهُ Allah عَلَيْهِمْ over them وَلِلْكَافِرِينَ and for the disbelievers أَمْثَلُهَا its likeness ذَلِكَ that is بِأَنَّ because اللَّهُ Allah مَوْلَى the Protector of الَّذِينَ those who آمَنُوا believe وَأَنَّ and الْكَافِرِينَ the disbelievers لَا no مَوْلَى Protector لَهُمْ ﴿٩﴾ they have

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَاكْلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٠﴾ وَكَانَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنَ قُرَيْبِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْتَهُمْ فَلَا تَنْصِرُهُمْ لَهُمْ ﴿١١﴾ أَفَنْ كَانَ عَلَى يَتِيمٍ مِنْ رَبِّهِ كَمَنْ رُبِنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٢﴾

إِنَّ اللَّهَ certainly اللَّهُ Allah يُدْخِلُ will admit الَّذِينَ those who آمَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds جَنَّاتٍ to

and rivers الْآَنْهَرُ under them مِنْ تَحْتِهَا flowing Gardens
 and enjoy themselves يَسْتَعْمُونَ disbelieve كَفَرُوا those who
 will be مَنْوَى and the Fire النَّارُ cattle الْأَنْعَامُ eat تَأْكُلُ as كَمَا eat
 أَشَدُّ is هِيَ a town مِنْ قَرَبِهَا and many وَكَانَ for them هُمْ ﴿١١﴾ abode
 which قُوَّةُ your town قَرَبِكَ than مِنْ in strength قُوَّةُ stronger
 أَفْرَجْنَاكَ We have destroyed them أَهْلَكْنَاهُمْ has driven you out فَلَا
 كَانَ is he who أَقْنَى them هُمْ ﴿١٢﴾ to help نَاصِرٍ and there was none
 like who كَمَنْ his Lord رَبِّهِ from مِنْ a clear proof بَيِّنَةٍ on عَلَى is
 his deeds عُيِّلَ the evil of سُوءٍ for whom لَهُمُ is beautified زُيِّنَ
 their own lusts وَأَتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾ while they follow

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmīc Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفُورَةٌ مِنْ رَبِّهِمْ كَنْزٌ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ مَا فِيهَا أَوْلَٰيَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾

مَثَلُ the الْجَنَّةِ the description of الَّتِي Paradise الَّتِي which وُعدَ have been
 are rivers أَنْهَارٌ is that in it فِيهَا those who fear الْمُتَّقُونَ promised
 and rivers أَنْهَارٌ stagnant or stinking آسِنٍ not غَيْرِ water مَاءٍ of
 of which the taste طَعْمُهُ changes يَتَغَيَّرُ not لَبَنٍ milk لَمْ of
 to those لِلشَّارِبِينَ delicious لَذَّةٍ wine خَمْرٍ of مِنْ and rivers وَأَنْهَارٌ
 who drink وَأَنْهَارٌ and rivers عَسَلٍ of مِنْ honey مُصَفًّى clarified وَلَهُمْ
 fruit الثَّمَرَاتِ every kind of كُلِّ of مِنْ therein فِيهَا and for them

like those كَمَنْ their Lord رَبِّهِمْ from مِنْ and forgiveness وَمَغْفِرَةٌ
 and be خَالِدًا in فِي shall dwell for ever وَشُقُوا the Fire
 so that it cuts up فَنَقَّعَ boiling جَمِيمًا water مَاءٌ given to drink
 are some who مِنْ and among them وَبَيْنَهُمْ their bowels أَمْعَاءُهُمْ ﴿١٥﴾
 they go out خَرَجُوا when إِذَا till حَتَّى to you إِلَيْكَ listen يَسْتَمِعُ
 have أُوتُوا to those who لِلَّذِينَ they say قَالُوا with you عِنْدَكَ from
 just now مَاذَا has he said قَالَ what مَاذَا knowledge received
 أُولَئِكَ such الَّذِينَ are those طَبَعَ has sealed اللهُ Allah عَلَى on قُلُوبِهِمْ
 their lusts أَهْوَاءُهُمْ ﴿١٦﴾ and they follow وَاتَّبَعُوا their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا
 جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَزَ أَنَّهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
 وَمُنْتَكِبَكُمْ ﴿١٩﴾

He increases زَادَهُمْ accept guidance أَهْتَدُوا and those who وَالَّذِينَ
 وَآتَاهُمْ in guidance تَقْوَاهُمْ ﴿١٧﴾ and bestows on them
 the السَّاعَةَ other than إِلَّا await يَنْظُرُونَ do they then فَهَلْ their piety
 suddenly بَغْتَةً it should come upon them تَأْتِيَهُمْ that أَنْ Hour
 how فَأَنَّى some of its portents أَشْرَاطُهَا have come جَاءَ but indeed
 came to them جَاءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then
 no لَا that there is اللَّهُ so know فَأَعْلَزَ their reminders ﴿١٨﴾
 and ask forgiveness وَاسْتَغْفِرُوا Allah اللهُ but إِلَّا (true) god إِلَهَ

لَذَلِكَ and also for believing men وَالْمُؤْمِنِينَ for your sins and believing women وَاللَّهُ and Allah يَعْلَمُ knows well مَنَاقِبَكُمْ and your place of rest وَمَوَازِيَكُمْ ١١٩ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُرِيتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ ١١٩ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ١٢٠ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ١٢١

why is not وَلَوْلَا believe آمَنُوا those who الَّذِينَ and says وَيَقُولُ is sent down نُرِيتْ but when فَإِذَا a Surah سُورَةٌ sent down سُورَةٌ therein فِيهَا and is mentioned وَذَكَرَ a decisive مُحْكَمَةٌ a surah الْقِتَالُ fighting رَأَيْتَ you will see الَّذِينَ in قُلُوبِهِمْ whose hearts مَرَضٌ at you إِلَيْكَ looking يَنْظُرُونَ is a disease look of الْمَغْشِيِّ عَلَيْهِ from مِنَ the مَوْتِ death فَأُولَئِكَ but it death طَاعَةٌ obedience وَقَوْلٌ and words مَعْرُوفٌ good فَإِذَا and when عَزَمَ the matter الْأَمْرُ is resolved فَلَوَّ it would لَكَانَ Allah اللَّهُ they had been true to صَدَقُوا then if خَيْرًا have been لَهُمْ ١١٩ better فَهَلْ for them عَسَيْتُمْ would then تَوَلَّيْتُمْ if you might إِنْ you were given the authority أَنْ تُفْسِدُوا in the land الْأَرْضِ وَتَقَطِّعُوا and severe أَرْحَامَكُمْ ١٢٠ your ties of kinship أُولَئِكَ such الَّذِينَ are they whom لَعَنَهُمُ Allah اللَّهُ has cursed them so that He has made them فَأَصَمَّهُمْ and blinded أَبْصَرَهُمْ ١٢١ their sight

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْرًا عَلَى قُلُوبٍ أَفْقَالَهَا ﴿٢٠﴾ إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ
الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٢﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُوتُ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٣﴾ ذَلِكَ
بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾

the Quran أَفَلَا يَتَذَكَّرُونَ do they not then think deeply in
verily إِنَّ their locks أَفْقَالَهَا ﴿٢٠﴾ (their) hearts on قُلُوبٍ or أَمْرًا
الَّذِينَ أَرْتَدُّوا those who have turned عَلَىٰ on أَدْبَارِهِمْ their backs
بَعْدِ مَا after what بَيَّنَّ has been manifested لَهُمُ to them الْهُدَىٰ
الشَّيْطَانُ the guidance سَوَّلَ Satan لَهُمْ has beautified for them وَأَمَلَىٰ
this is ذَلِكَ them (their term) and ﴿٢١﴾ (Allah) prolonged
بِأَنَّهُمْ because they قَالُوا said لِلَّذِينَ to those who كَرِهُوا hate مَا
we will obey سَنُطِيعُكُمْ Allah has sent down نَزَّلَ what
يَعْلَمُ and Allah وَاللَّهُ the matter part of الْأَمْرِ in فِي you
إِذَا then how فَكَيْفَ their secrets ﴿٢٢﴾ knows إِسْرَارَهُمْ when
striking the angels الْمَلَائِكَةُ will take their souls at death يَضْرِبُوتُ
وُجُوهَهُمْ their faces وَأَدْبَارَهُمْ ﴿٢٣﴾ and their backs ذَلِكَ that is بِأَنَّهُمْ
Allah angered أَسَخَطَ what followed أَتَّبَعُوا because they
وَكَرِهُوا and they hated رِضْوَانَهُ رِضْوَانَهُ what pleased Him فَأَحْبَطَ so He
their deeds أَعْمَالَهُمْ ﴿٢٤﴾ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْتَهُمْ ﴿٢٤﴾ وَلَوْ نَشَاءُ لَأَمَرْنَاكُم بِالْحَمْدِ فَلَاحِقَ لَكُمُ الْعَذَابُ بِبَيْعَتِهِمْ ﴿٢٥﴾ وَتَعْرِفْنَهُمْ فِي لَحَنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٦﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَكُمْ أَخْبَارَكُمْ ﴿٢٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ ﴿٢٨﴾

whose قُلُوبِهِمْ in في those who الَّذِينَ think حَسِبَ or do أَمْ bring to مَرَضٌ hearts will never لَنْ that أَنْ is a disease أَضْغَنْتَهُمْ Allah الله light and if وَلَوْ their hidden ill-wills ﴿٢٤﴾ We would have shown them to you لَأَمَرْنَاكُم We willed فَلَاحِقَ لَكُمُ by their marks بِبَيْعَتِهِمْ and you would have known them وَتَعْرِفْنَهُمْ their لَحَنِ the tone of الْقَوْلِ by في but surely you will know them all your deeds أَعْمَالَكُمْ knows يَعْلَمُ and Allah وَاللَّهُ speech We know نَبْلُوَنَّكُمْ till حَتَّى and surely We shall try you الْمُجْتَهِدِينَ (of you) مِنْكُمْ those who strive hard وَالصَّادِقِينَ and the وَنَبْلُوَكُمْ patient ones and hinder (men) كَفَرُوا disbelieve وَصَدُّوا and oppose شَاقُّوا the path of سَبِيلِ Allah الله the path of عَنْ from سَبِيلِ the guidance لَمْ manifested (shown) but He يَضُرُّوا Allah الله they hurt never but He وَسَيُحِطُّ in the least شَيْئًا Allah الله their deeds أَعْمَالَهُمْ ﴿٢٨﴾ will make fruitless

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٢﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَاحِ وَأَنْتُمْ الْآعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكَنَّ ءَعْمَالَكُمْ ﴿٣٣﴾ إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ ءَنَاقُوتٌ وَإِنْ تَوَمَّنُوا وَتَنَقَّوْا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ ﴿٣٤﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾ O you who believe! ﴿أَطِيعُوا اللَّهَ﴾ obey Allah ﴿وَأَطِيعُوا الرَّسُولَ﴾ and obey the Messenger ﴿وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ and render vain those who disbelieve ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ verily your deeds are fruitless ﴿وَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾ from the path of Allah the path of Islâm ﴿ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ﴾ then die while they are disbelievers ﴿فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ Allah will never forgive them ﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَاحِ﴾ so be not weak and ask (not) for peace ﴿وَأَنْتُمْ الْآعْلَوْنَ﴾ while you are having the upper hand ﴿وَاللَّهُ مَعَكُمْ﴾ Allah is with you ﴿وَلَنْ يَبْرِكَنَّ ءَعْمَالُكُمْ﴾ your deeds will never decrease the reward of your good deeds ﴿إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ﴾ this world is but play and pastime ﴿وَلَهُمْ ءَنَاقُوتٌ﴾ but if you believe ﴿وَإِنْ تَوَمَّنُوا﴾ you believe and avoid evil ﴿يُؤْتِكُمْ أَجُورَكُمْ﴾ He will grant you wages ﴿وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ﴾ and will not take your wealth

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنْ يَسْأَلْكُمْ هُمْ فَبِحِفْظِكُمْ تَوَحَّلُوا وَمُخْرِجٌ هَؤُلَاءِ تَدْعُونَ لِنَفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٧﴾

and press you **فَبِحِفْظِكُمْ** He were to ask you of it **يَسْأَلْكُمْ هُمْ** if **إِنْ** and He will bring out **وَمُخْرِجٌ** you would covetously withhold **تَوَحَّلُوا** those who **هَؤُلَاءِ** behold you are **هَؤُلَاءِ** your ill-wills **﴿٣٧﴾** **تَدْعُونَ** are called **لِنَفْسِكُمْ** in **فِي** to spend **سَبِيلِ** the cause of **اللَّهُ** are stingy **يَبْخُلُ** are some who **مَنْ** yet among you **فَمِنْكُمْ** Allah **وَمَنْ** he is **يَبْخُلُ** then only **فَإِنَّمَا** is stingy **يَبْخُلُ** and whoever **يَبْخُلُ** is Rich **الْغَنِيُّ** but Allah **وَاللَّهُ** his ownself **نَفْسِهِ** of **عَنْ** stingy **وَأَنْتُمْ** and you **الْفُقَرَاءُ** are poor **وَإِنْ** and if **تَوَلَّوْا** you turn away **يَسْتَبْدِلْ** He will exchange you **قَوْمًا** people **غَيْرَكُمْ** besides you **ثُمَّ** then **لَا** not **يَكُونُوا** they will be **أَمْثَلَكُمْ** your likes **﴿٣٧﴾**

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ بِعَمَلِكَ وَتَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَبَصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَاللَّهُ جُودٌ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ بَعْرِى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ﴿٥﴾

victory فَتَحْنَا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا
 مُبِينًا ① a manifest لِيَعْفِرَ that may forgive لَكَ you اللَّهُ Allah مَا أَقْدَمَ
 will be تَأَخَّرَ and what وَمَا your sins ذُنُوبِكَ of مِمَّا what passed
 وَرَبِّكَ future and complete وَفَعَلْنَا His favour عَلَيْكَ on you وَهَدَيْكَ
 and the straight مُسْتَقِيمًا ② path صِرَاطًا and guide you on
 He it وَهُوَ with strong عَزِيزًا ③ Allah نَصْرًا may help you
 أَلَدَى Who أَنْزَلَ sent down السَّكِينَةَ the tranquility فِي into قُلُوبِ
 that they may grow لِيَزِدَّوْا the believers الْمُؤْمِنِينَ the hearts of
 and to وَلِلَّهِ their faith إِيْمَانِهِمْ along with مَعَ in faith إِيْمَانًا more
 and اللَّهُ belong جُنُودُ the armies of السَّمَوَاتِ the heavens وَالْأَرْضِ
 ④ All-Knower عَلِيمًا Allah اللَّهُ and is Ever وَكَانَ the earth
 the believing men الَّذِينَ that He may admit لِيَدْخُلَ All-Wise
 flowing تَجْرِي to gardens جَنَّاتٍ and the believing women وَالْمُؤْمِنَاتِ
 therein فِيهَا to abide forever خَالِدِينَ rivers الْأَنْهَارِ under them
 وَيُكَفِّرُ and to expiate عَنْهُمْ from them سَيِّئَاتِهِمْ their sins وَكَانَ
 ⑤ success قَوْراً Allah اللَّهُ with عِنْدَ that ذَلِكَ and is
 a supreme

Sûrat Al-Fath (The Victory) (XLVIII)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, 3. And that Allâh may help you with strong help. 4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوءِ عَلَيْهِمْ دَائِرَةُ السَّوءِ
وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

وَيُعَذِّبُ the hypocrites men الْمُنَافِقِينَ and that He may punish
وَالْمُنَافِقَاتِ and also the polytheists men وَالْمُشْرِكِينَ and women
الظَّالِمِينَ thought ظَنُّ about Allah بِاللَّهِ who think
السَّوءِ a disgraceful torment دَائِرَةُ for them is evil عَلَيْهِمْ
وَلَعَنَهُمُ and He is upon them اللَّهُ and the Anger غَضِبَ
جَهَنَّمَ Hell لَهُمُ for them and prepared أَعَدَّ has cursed them
وَسَاءَتْ and to worst indeed is مَصِيرًا ﴿٦﴾ that destination
وَالْأَرْضِ and the heavens السَّمَوَاتِ the armies of جُنُودُ Allah belong
وَالْعَالَمِينَ ﴿٧﴾ All-Mighty عَزِيزًا Allah اللَّهُ and is Ever وَكَانَ the earth
as a witness شَهِيدًا We have sent you أَرْسَلْنَاكَ verily إِنَّا All-Wise
and as a warner وَنَذِيرًا ﴿٨﴾ and a bearer of glad tidings

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورٌ بِهِ أَجْرًا
عَظِيمًا ﴿١٠﴾

لَتُؤْمِنُوا in Allah بِاللَّهِ in order that you may believe
وَرَسُولِهِ and His Messenger وَرَسُولُهُ and that you assist him
وَتُوَقِّرُوهُ and (that you) glorify Allah's praises تَسَبِّحُوهُ
بُكْرَةً morning وَأَصِيلًا ﴿٩﴾ and afternoon إِنَّ verily الَّذِينَ

they give **يُبايعونَكَ** only **إِنَّمَا** they give allegiance to you **إِلَّا** is over **فَوْقَ** Allah **اللَّهِ** the Hand of **بَدَ** to Allah **اللَّهِ** allegiance breaks his pledge **ثُمَّ** then whosoever **فَمَنْ** their hands **أَيْدِيَهُمْ** and **وَمَنْ** his own (harm) **نَفْسِهِ** to **عَلَى** breaks **بِنَكَ** only **فَإِنَّمَا** whosoever **أَوْفَى** fulfils **بِمَا** what **عَهْدَ** he has covenanted **عَلَيْهِ** reward **أَجْرًا** He will bestow on him **فَسَيُؤْتِيهِ** Allah **اللَّهُ** with a great **عَظِيمًا** ﴿١٦﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسِنَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْفَ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٧﴾

سَيَقُولُ لَكَ **الْمُخَلَّفُونَ** to you **لَكَ** will say **مِنْ** those who lagged behind **وَالْمُؤْمِنُونَ** our possessions **أَمْوَالُنَا** occupied us **شَغَلَتْنَا** of **الْأَعْرَابِ** the bedouins **وَأَهْلُونَا** for us **لَنَا** so ask forgiveness **فَاسْتَغْفِرْ** and our families **يَقُولُونَ** they say **بِآلِسِنَاهُمْ** with their tongues **مَا** what **لَيْسَ** is not **فِي** in **قُلُوبِهِمْ** their hearts **قُلْ** say **فَمَنْ** who then **يَمْلِكُ** has **لَكُمْ** on **إِنْ** any (power) thing **شَيْئًا** Allah **اللَّهُ** with **مِنْ** your behalf **أَرَادَ** He intends **بِكُمْ** you **ضَرًّا** hurt **أَوْ** or **أَرَادَ** intends **بِكُمْ** you **نَفْعًا** benefit **بَلْ** nay, but **كَانَ** Ever **اللَّهُ** Allah **بِمَا** of what **تَعْمَلُونَ** that **أَنْ** you thought **ظَنَنْتُمْ** Nay but **بَلْ** All-Aware ﴿١٦﴾ **خَبِيرًا** you do **لَنْ** would (never) **يَنْقَلِبَ** return **الرَّسُولُ** the Messenger **وَالْمُؤْمِنُونَ** and **إِلَىٰ** the believers **أَهْلِيهِمْ** their families **أَبَدًا** never **وَزُيِّنَ** and

وَلَقَدْ was made fair-seeming **فِي** in **قُلُوبِكُمْ** your hearts **وَلَقَدْ** and you become **وَكُنْتُمْ** evil **الَّتِي** thought **وَلَقَدْ** and you thought useless/going for destruction **بُورًا** a people ﴿١٧﴾

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٧﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٨﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِرِ لِنَأْخُذْهُمَا ذَرُونا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالِ اللَّهُ مِنْ قَبْلُ فَيَسْبِقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٩﴾

وَمَنْ لَّمْ believed **بِاللَّهِ** in Allah **وَمَنْ** and whosoever **لَّمْ** We have **أَعْتَدْنَا** then verily **فَإِنَّا** and His Messenger **وَرَسُولِهِ** prepared **لِلْكَافِرِينَ** for the disbelievers **سَعِيرًا** ﴿١٧﴾ a blazing Fire **وَلِلَّهِ** the heavens **السَّمَوَاتِ** the sovereignty of **مُلْكُ** and to Allah belongs **وَالْأَرْضِ** He forgives **يَعْفِرُ** and the earth **لِمَنْ** whom **يَشَاءُ** He wills **وَيُعَذِّبُ** and punishes **مَنْ** whom **يَشَاءُ** He wills **وَكَانَ** and is **اللَّهُ** Ever **عَفُورًا** Oft-Forgiving **رَحِيمًا** ﴿١٨﴾ Most Merciful **سَيَقُولُ** the **الْمُخَلَّفُونَ** will say **إِذَا** when **انْطَلَقْتُمْ** you set forth **إِلَى** to **مَغَائِرِ** the spoils **لِنَأْخُذْهُمَا** to take them **ذَرُونا** allow us to **نَتَّبِعْكُمْ** follow you **يُرِيدُونَ** they want **أَن** to **يُبَدِّلُوا** change **كَلِمَ** Allah's **اللَّهُ** words **قُلْ** say **لَّنْ** you shall not **تَتَّبِعُونَا** follow us **كَذَلِكُمْ** thus **قَالِ** Allah **اللَّهُ** has said **مِنْ قَبْلُ** you envy **تَحْسُدُونَنَا** nay **بَلْ** then they will say **فَيَسْبِقُولُونَ** beforehand **بَلْ** us **كَانُوا** were **لَا** they understand **يَفْقَهُونَ** not **إِلَّا** except **قَلِيلًا** ﴿١٩﴾ a little

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّونَ إِلَى قَوْمِ أُولَى بِأَسْ شَدِيدِ تَقْبِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

قُلْ the الْمُخَلَّفِينَ of مِنَ to those who lagged behind say
 a قَوْمِ to (fight against) إِلَيَّ you shall be called سُدُّونَ bedouins
 you shall تُقْبِلُونَهُمْ great شَدِيدِ warfare بِأَسْ given to أُولَى people
 أَوْ fight them يُسَلِّمُونَ or فَإِنْ they shall surrender تُطِيعُوا then if
 أَجْرًا Allah اللَّهُ will give you يُؤْتِكُمْ you obey a fair حَسَنًا reward
 وَإِنْ you did turn away تَوَلَّيْتُمْ as كَمَا you turn away تَوَلَّوْا but if
 مِنْ قَبْلُ with أَلِيمًا torment عَذَابًا He will punish you يُعَذِّبْكُمْ before
 blame لَيْسَ a painful اَلْعَمَى upon عَلَى not is there حَرَجٌ the blind
 blame or حَرَجٌ the lame الْأَعْرَجِ upon عَلَى nor is there حَرَجٌ or sin
 blame or sin حَرَجٌ the sick الْمَرِيضِ upon عَلَى nor is there حَرَجٌ sin
 and His وَرَسُولَهُ Allah اللَّهُ obeys يُطِيعُ and whosoever وَمَنْ
 Gardens جَنَّاتٍ He will admit him to يُدْخِلْهُ Messenger
 and rivers الْأَنْهَارُ beneath them تَجْرِي from مِنْ flowing
 turns back يَتَوَلَّ whosoever يُعَذِّبُهُ He will punish him عَذَابًا
 with a painful أَلِيمًا torment ﴿١٧﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

﴿١٨﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾ وَعَدَّكُمْ اللَّهُ مَغَانِدَ كَثِيرَةٍ تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢١﴾

[illegible]

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا
الْأَذْنَ بَرْتُمْ لَا يَحْذَرُونَ وَإِنَّا وَلَا نَصِيرَا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَحْدِلَ إِنْ شَاءَ اللَّهُ بِدِيلًا ﴿٢٣﴾
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِئِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

وَأُخْرَى and others which are not yet within your power قَدِيرُوا they encompassed them قَدْ over it اللَّهُ Allah and is Ever وَكَانَ Able and if قَتَلَكُمْ and if those who fight against you الَّذِينَ كَفَرُوا those who disbelieve لَوْ أَنَّهُمْ they would have turned their backs أَلَا تَرَى then neither وَجَدُوا a protecting friend وَلَا nor وَصِيْرًا a helper that has been way of سُنَّةٌ already which اللَّهُ Allah already passed away قَدْ before وَلَنْ find and you will never تَبْدِيلًا any change وَهُوَ He it is الَّذِي who كَفَّ withheld أَيْدِيَهُمْ their hands عَنْكُمْ from you وَأَيْدِيَكُمْ and your hands عَنْهُمْ from them that after مِنْ بَيْنِ Makkah in the midst of أَن after أَظْفَرَكُمْ He had made you victors عَلَيْهِمْ over them وَكَانَ and is Ever اللَّهُ Allah of what بِمَا you do تَصْنَعُونَ the All-Seer بَصِيرًا

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper. 23. That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَن يَبْلُغَ حِمْلَهُمْ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّزِلْنَ تَعْلَمُوهُمْ أَن تَطْفُوهُمْ فَتُضِيبَكُمْ مِنْهُمْ مَعَصَرٌ يَغِيرُ عِلْمَ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

هُمُ الَّذِينَ they are كَفَرُوا the ones who وَصَدُّوكُمْ disbelieved and hindered you عَنِ the sacred الْمَسْجِدِ the mosque الْحَرَامِ the mosque وَالْهَدْيِ the sacrifice animals مَعَكُوفًا detained أَن from يَبْلُغَ reaching

men **رِجَالٌ** had there not been **وَلَوْلَا** their place of sacrifice **مَحَلَّهُمْ**
 did not **لَمْ** believing **مُؤْمِنَاتٌ** and women **وَمَنْسَاءٌ** believing **مُؤْمِنُونَ**
 you might kill them **تَقْتُلُوهُمْ** that **أَنْ** whom you know **تَعْلَمُوهُمْ**
 and on whose **مِنْهُمْ** would have been committed by you **فَتُصِيبَكُمْ**
 that **لَبَدَّخِلَ** knowledge **عِلْمٌ** without **بِغَيْرِ** a sin **مَعْرَةٌ** account
 whom **مَنْ** His Mercy **رَحْمَتِهِ** into **فِي** Allāh **اللَّهُ** might enter
 We **لَعَدْنَا** they should have been apart **تَزَيَّلُوا** if **لَوْ** He wills
 disbelieved **كَفَرُوا** those who **الَّذِينَ** would have punished
 with painful **أَلِيمًا** torment **عَذَابًا** of them

25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmīc Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
 وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦١﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ
 الرُّءْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ
 تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٦٢﴾

in **فِي** disbelieve **كَفَرُوا** those who **الَّذِينَ** had put **جَعَلَ** when **إِذْ**
 the pride **حَمِيَّةٌ** pride and haughtiness **الْحَمِيَّةُ** their hearts **قُلُوبِهِمْ**
 then sent **فَأَنْزَلَ** the time of ignorance **الْجَاهِلِيَّةَ** and haughtiness of
 His **رَسُولِهِ** upon **عَلَى** His tranquility **سَكِينَتَهُ** Allāh **اللَّهُ**
 and **وَعَلَى** Messenger **وَعَلَى** the believers **الْمُؤْمِنِينَ** and upon **وَأَلْزَمَهُمْ**
 and they **وَكَانُوا** piety **التَّقْوَى** the word of **كَلِمَةً** made them stick to
 and worthy of it **وَأَهْلَهَا** to it **بِهَا** well entitled **أَحَقَّ** were
 the **عَلِيمًا** thing **شَيْءٌ** of every **بِكُلِّ** Allāh **اللَّهُ** and is Ever

His رسولُهُ Allah اللهُ shall fulfil صدَقَ indeed لقد All-Knower
 in بالَحَقِّ true vision (which he showed him) الرَّيَا Messenger's
 the Mosque الْمَسْجِدَ certainly you shall enter لَتَدْخُلَنَّ very truth
 الْحَرَامَ the sacred إن شاء Allah اللهُ wills secure آمِنِينَ secure مُحَلِّقِينَ
 and having your head وَمُقَصِّرِينَ your heads رُءُوسَكُمْ having shaved
 what مَا He knew فَعَلِمَ fear خَافُونَ having no لَا hair cut short
 besides مِنْ دُونِ and He granted فَجَعَلَ you knew تَعْلَمُوا not لَمْ
 ذَٰلِكَ that فَتَمَّا victory قَرِيبًا ﴿٥٧﴾ a near

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. 27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٥٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُمْ فَتَازَرَوْا فَاسْتَفْلَظَ فَاسْتَوَىٰ عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥٩﴾

هُوَ الَّذِي He it is أَرْسَلَ Who has sent رَسُولَهُ Messenger
 بِالْهُدَىٰ with guidance وَدِينِ and the religion of الْحَقِّ truth لِيُظْهِرَهُ
 all الدِّينِ religions كُلِّهِ that He may make it superior
 وَكَفَىٰ as Witness شَهِيدًا ﴿٥٨﴾ is Allah اللهُ and All-Sufficient
 and those الَّذِينَ Allah اللهُ is the Messenger of رَسُولُ Muhammad
 الْكُفَّارِ against عَلَيْهِمْ who are أَشِدَّاءُ with him

you تَرَاهُمْ among themselves بَيْنَهُمْ and merciful رَحِيمًا disbelievers
 and falling down prostrate سُجَّدًا bowing رُكَّعًا see them
 and Good وَرِضْوَانًا Allah الله from مِنْ Bounty فَضْلًا seeking
 their faces وَجْهَهُمْ is on فِي the mark of them مِيمَاهُمْ Pleasure
 their أَنْفَرٍ this is ذَلِكَ prostration السُّجُودُ the traces of from
 and their description وَمِثْلَهُ in the Torah التَّوْرَةِ in description
 sends forth أَخْرَجَ is like a seed which كَرَّمَ the Gospel الْإِنْجِيلِ in
 it then becomes فَاسْتَقْلَطَ then makes it strong فَازْدَرُ its shoot
 its stem سَوْدِهِ on عَلَى and it stands straight فَاسْتَوَى thick
 with هُمْ that He may enrage لِيَغِيظَ the sowers الزَّرَّاعَ delighting
 Allah الله has promised وَعَدَ the disbelievers الْكَفَّارَ them
 righteous good الصَّالِحِينَ and do وَعَمِلُوا believe آمَنُوا those who
 and reward وَأَجْرًا forgiveness مَغْفِرَةً among them مِنْهُمْ deeds
 a mighty عَظِيمًا ﴿١٦﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْصُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَأَقْرَبُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

أَصْوَاتَكُمْ قَوْفَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿١﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّفْيِ لَهُمْ مَغْفِرَةٌ وَآجُرٌ عَظِيمٌ ﴿٢﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ O you who believe لَا believe مَامَنُوا who مَنَ who put forward قَدِمُوا do not لَا believe مَامَنُوا who مَنَ who and fear وَأَتَّقُوا and His Messenger وَرَسُولُهُ Allah before بَيْنَ يَدَيْ Allah إِنَّ Allah is سَمِيعٌ All-Hearing عَلِيمٌ ﴿١﴾ All-Knowing يَا أَيُّهَا الَّذِينَ O you who believe مَامَنُوا who مَنَ who not لَا believe مَامَنُوا who مَنَ who raise أَصْوَاتَكُمْ your voices قَوْفَ above صَوْتِ the voice of النَّبِيِّ the Prophet وَلَا nor تَجْهَرُوا speak loud لَهُ to him بِالْقَوْلِ in talk كَجَهْرِ lest أَن to others لِبَعْضٍ some of you بَعْضِكُمْ as you speak loud while تَحْبَطُ your deeds أَعْمَالُكُمْ may be rendered fruitless وَأَنتُمْ وَأَنتُمْ you لَا you not لَا you تَشْعُرُونَ ﴿٢﴾ perceive إِنَّ verily الَّذِينَ those who يَغُضُّونَ lower أَصْوَاتَهُمْ their voices عِنْدَ in the presence of رَسُولِ has Messenger اللَّهُ Allah's أُولَٰئِكَ they are الَّذِينَ the ones امْتَحَنَ the ones قُلُوبَهُمْ Allah tested اللَّهُ tested قُلُوبَهُمْ their hearts لِلنَّفْيِ for piety لَهُمْ for them مَغْفِرَةٌ a great عَظِيمٌ and reward وَآجُرٌ is forgiveness مَغْفِرَةٌ a great عَظِيمٌ and reward وَآجُرٌ is forgiveness الَّذِينَ those who يُنَادُونَكَ call you مِن from وَرَاءِ behind الْحُجُرَاتِ the dwellings أَكْثَرُهُمْ most of them لَا not يَعْقِلُونَ ﴿٣﴾ have sense

Sûrat Al-Hujurât (The Dwellings) XLIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

وَلَوْ and if أَنَّهُمْ they had صَبَرُوا patience حَتَّى till you could come out to them, it would have been خَيْرًا better لَهُمْ for them وَاللَّهُ Most Oft-Forgiving رَحِيمٌ Merciful ﴿٥﴾ يَا أَيُّهَا O you who ءَامَنُوا believe إِن if جَاءَكُمْ comes to you with a news بِنَبَأٍ a rebellious evil person فَتَبَيَّنُوا with a news you harm قَوْمًا people lest أَن verify it you become فَتُصْحَبُوا and afterwards you regretful ﴿٦﴾ وَاعْلَمُوا and know أَن that فِيكُمْ have done رَسُولٌ among you there is the Messenger of اللَّهِ ﷻ if يُطِيعُكُمْ Allah ﷻ he were to obey you in much of the matter of الْأَمْرِ the matter لَعَنِتُمْ you would surely be in trouble but اللَّهُ ﷻ has beautified it وَزَيَّنَهُ the faith to you إِلَيْكُمْ endeared to you قُلُوبِكُمْ your hearts وَكَرَّهَ and has made hateful إِلَيْكُمْ and disobedience وَالْفُسُوقَ and wickedness وَالْعِصْيَانَ and these هُمُ they are الرَّاشِدُونَ ﴿٧﴾ the rightly guided ones

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh ﷻ. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷻ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ

إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَتْلِيَا أَلَيَّ تَبَيَّ حَتَّىٰ تَقِيءَ إِلَّآ أَمْرَ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

and His favour **وَفِعْمَهُ** Allah **اللَّهُ** from **مِنْ** (this is) a grace **فَضْلًا** and if **وَإِن** All-Wise **حَكِيمًا** All-Knowing **عَلِيمٌ** and Allah is **وَاللَّهُ** the believers **طَائِفَتَيْنِ** among **مِنْ** two parties or groups **طَائِفَتَيْنِ** between them **بَيْنَهُمَا** then make peace **فَأَصْلِحُوا** begin fighting **أَفْتَلُوا** against **عَلَى** one of them **إِحْدَاهُمَا** aggressed **بَغَتْ** but if **فَإِن** both the one which **أَلَيَّ** then fight you against **فَتْلِيَا** the other **الْآخَرَىٰ** the Command **أَمْرٍ** to **إِلَّآ** it complies **تَقِيءَ** till **حَتَّىٰ** aggresses **تَبَيَّ** then make **فَأَصْلِحُوا** it complies **فَاءَتْ** then if **فَإِن** Allah **اللَّهُ** of and be **وَأَقْسِطُوا** justly **بِالْعَدْلِ** between them **بَيْنَهُمَا** reconciliation those who **يُحِبُّ** Allah **اللَّهُ** verily **إِنَّ** equitable are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

so make **فَأَصْلِحُوا** are brothers **إِخْوَةٌ** the believers **الْمُؤْمِنُونَ** only **إِنَّمَا** and fear **وَاتَّقُوا** your brothers **أَخَوَيْكُمْ** between **بَيْنَ** reconciliation **وَأَتَّقُوا** Allah **اللَّهُ** O you **يَا أَيُّهَا** receive mercy **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** **اللَّهُ** **الَّذِينَ** who **ءَامَنُوا** believe **لَا** scoff **يَسْخَرُ** let not **قَوْمٌ** a group **مِّن** at **قَوْمٍ** another group **عَسَىٰ** it may be **أَن** that **يَكُونُوا** the latter are **خَيْرًا** better **مِنْهُمْ** than them **وَلَا** nor let **نِسَاءٌ** of **مِّن** women (scoff)

other women **عَوَّ** better **خَيْرًا** they are **يَكُنَّ** that **أَن** it may be **نَتَابَرُوا** nor **وَلَا** one another **أَنفُسَكُمْ** defame **نَتَابَرُوا** nor **وَلَا** than them **بِأَلْقَابٍ** insult one another **يَسَّ** by nicknames **إِلَاسَمُ** how bad is it **وَمِنَ** having faith **الْإِيمَانِ** after **بَعْدَ** the wicked **الْفُسُوقِ** the name **لَمْ** does not **يَتُبْ** repent **فَأُولَئِكَ** then such **هُمْ** they **الظَّالِمُونَ** are wrong-doers

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١١﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

O you **يَا أَيُّهَا** **الَّذِينَ** who **آمَنُوا** believe **اجْتَنِبُوا** avoid **كَثِيرًا** much **مِّنَ** **الظَّنِّ** suspicions **إِنَّ** indeed **بَعْضَ** some **الظَّنِّ** suspicions **إِثْمٌ** are sins **وَلَا** and not **تَجَسَّسُوا** spy **وَلَا** nor **يَغْتَبَ** backbite **بَعْضُكُم** you **أَيُحِبُّ** would like **أَحَدُكُمْ** one of you **أَن** to **يَأْكُلَ** eat **لَحْمَ** the flesh of **أَخِيهِ** his brother **مَيْتًا** dead **فَكَرِهْتُمُوهُ** you would hate it **وَاتَّقُوا** and fear **اللَّهَ** Allah **إِنَّ** verily **اللَّهَ** Allah **تَوَّابٌ** is the One who accepts repentance **رَّحِيمٌ** Most Merciful **يَا أَيُّهَا** O **النَّاسُ** mankind **إِنَّا** We **خَلَقْنَاكُمْ** have created you **مِّن ذَكَرٍ وَأُنْثَىٰ** a male **وَجَعَلْنَاكُمْ** and made you into **شُعُوبًا وَقَبَائِلَ** nations **لِتَعَارَفُوا** and tribes **إِنَّ** another **أَكْرَمَكُمْ** the most honourable of you **عِندَ** with

Allah is **ٱتَّقَنَكُمْ** Allah **ٱتَّقَنَكُمْ** is the most pious of you **إِنَّ** verily
 All-Aware **حَيِّمٌ** All-Knowing **عَلِيمٌ**

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَذَّكُمْ مِنَ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾ ﴿١١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٢﴾

﴿قَالَتِ الْأَعْرَابُ آمَنَّا﴾ the bedouins say **قُل** we believe **لَّمْ** not
 we have **أَسْلَمْنَا** you only say **قُولُوا** but **وَلَكِنْ** you believe **تُؤْمِنُوا**
 into **فِي** the faith **الْإِيمَانُ** entered **يَدْخُلِ** has not yet **وَلَمَّا** submitted
 and **قُلُوبِكُمْ** your hearts **وَإِنْ** but if **تُطِيعُوا** you obey **اللَّهُ** Allah **وَرَسُولَهُ**
 from **مِنْ** He will decrease in reward **يَلَذَّكُمْ** not **لَا** His Messenger
أَعْمَالِكُمْ your deeds **شَيْئًا** anything **إِنَّ** verily **اللَّهُ** Allah is **عَفُورٌ**
 Oft-Forgiving **رَّحِيمٌ** ﴿١١﴾ **إِنَّمَا** Most Merciful **الْمُؤْمِنُونَ** only those are
 who **آمَنُوا** have believed **بِاللَّهِ** in Allah **وَرَسُولِهِ**
 and His Messenger **ثُمَّ** and then **لَمْ** not **يَرْتَابُوا** doubt **وَجَاهَدُوا**
 in **فِي** and their lives **وَأَنْفُسِهِمْ** with their wealth **بِأَمْوَالِهِمْ** they strive
 they are **سَبِيلِ** the way of **اللَّهُ** Allah **أُولَٰئِكَ** those **هُمُ**
 the truthful **الصَّادِقُونَ** ﴿١٢﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتَمْلِكُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ يَكُلُّ شَيْءًا عَلَيْهِ ﴿١٧﴾ يَمْشُونَ عَلَيْكَ
أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

about your **يَدِينَكُمْ** Allah **اللَّهُ** will you inform **أَتَعْلَمُونَ** say **قُلْ** religion **وَاللَّهُ** and **يَعْلَمُ** knows **مَا** all that is **فِي** in **السَّمَوَاتِ** the heavens **وَمَا** and all that **فِي** in **الْأَرْضِ** the earth **وَاللَّهُ** and they **يَعْلَمُونَ** All-Aware **عَلِيمٌ** thing **شَيْءٍ** of every **كُلِّ** Allah is they have **أَسْلَمُوا** that **أَنْ** upon you **عَلَيْكَ** regard a favour upon **عَلَى** count as a favour **لَا** not **تَقُولُوا** say **قُلْ** embraced Islam has conferred a **يَسُرُّ** Allah **اللَّهُ** Nay but **بَلَى** your Islam **إِسْلَامَكُمْ** me He has guided you **هَدَاكُمْ** that **أَنْ** upon you **عَلَيْكُمْ** favour **إِنْ** to the Faith **كُنْتُمْ** if **أَنْ** you indeed are **صَادِقِينَ** truthful **إِنَّ** the unseen of **عَلَيْهِ** knows **يَعْلَمُ** Allah **اللَّهُ** verily the All-Seer **بَصِيرٌ** and Allah is **وَاللَّهُ** and the earth **وَالْأَرْضِ** heavens **يَا** you do **تَعْمَلُونَ** of what **مَا**

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything. 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سورة الفرقان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ الْفَرَّانِ الْمَجِيدُ ﴿١﴾ بَلْ عِمْوَالٌ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَاذِبُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَإِذَا نَزَّابًا ذَٰلِكَ رَجَعُ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾ أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

ق Qaf وَالْقُرْآنِ by the Quran the glorious Nay بِئِ the glorious
 a warner مُنذِرٌ there has come to them جَاءَهُمْ that أَنْ they wonder
 the disbelievers الْكَافِرُونَ so said فَقَالَ from among themselves
 we are وَمِنَّا when لَوْ أَنَّ a strange عَجِبُ a thing هَذَا this is
 return رَجْعٌ that is ذَلِكَ dust رُبًّا and have become وَكُنَّا dead
 takes نَفْصٌ that which مَا we know عَلِمْنَا indeed قَدْ far بَعِيدٌ
 a book كِتَابٌ and with Us is وَعِنْدَنَا of them مِنْهُمْ the earth الْأَرْضُ
 the الْحَقِّ they have denied كَذَّبُوا nay but بَلْ preserved حَفِظَ
 in فِي so they are فَهُمْ it has come to them جَاءَهُمْ when لَمَّا truth
 أَمْرٍ state مَرِيعٌ a confused أَفَلَمْ have not بَنظَرُوا they looked إِلَى
 We have السَّمَاءَ the heaven فَوَقَّهَهُمْ about them كَيْفَ how بَيَّنَّاهَا
 in it مِنْ and there are not وَمَا and adorned it وَزَيَّنَّاهَا made it
 rifts فُورُجٍ of

Sûrat Qâf. L

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Qâf*. [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۖ تَبْصِرَةٌ وَذِكْرٌ لِكُلِّ عَبْدٍ مُبِينٍ ۖ وَنَزَّلْنَا
 مِنَ السَّمَاءِ مَاءً مُبْنَرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۖ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ۖ رِزْقًا لِلْعِبَادِ
 وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۚ كَذَلِكَ الْخُرُوجُ ۖ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيِّسِ وَشُعُوبٌ أُخَرُ ۚ

and set **وَالْقَيْنَا** We have spread it out **وَمَدَدْنَاهَا** and the earth **وَالْأَرْضَ**
and have **وَأَلْبَتْنَا** mountains standing firm **رَوَاسِيَ** there on **فِيهَا**
kind of **بِهَيْجٍ** every **كُلِّ** of **مِنْ** therein **فِيهَا** produced
for **لِكُلِّ** and a reminder **وَذَكْرَى** An insight **بَصِيرَةٍ** lovely growth
and We send **وَنَزَّلْنَا** turning to Allah **عَبْدٌ مُّتَّبِعٌ** slave **عَبْدٌ** every
then **فَأَنْبَتْنَا** blessed **مُبَرَّكًا** water **مَاءَ** the sky **السَّمَاءِ** from **مِنْ** down
and grain **وَحَبَّ** gardens **جَنَّاتٍ** therewith **بِهِ** We produce
with **لَهَا** tall **بَاسِقَاتٍ** and date-palms **وَالنَّخْلَ** that are reaped
for (Allah's) **لِلْعِمَادِ** and provision **رِزْقًا** arranged **نَضِيدٌ** clusters
to a **مَيْتًا** land **بَلَدَةً** therewith **بِهِ** and We give life **وَأَحْيَا** slaves
denied **كَذَّبَتْ** the resurrection **الْمَرْجُوعِ** thus will be **كَذَلِكَ** dead
and the **وَأَنصَبَ** Nuh **نُوحٍ** the people of **قَوْمٍ** before them **بَقَالَهُمْ**
and the Thamud **وَتَمُودُ** Rass **الرَّاسِ** dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd.

وَعَادَ فِرْعَوْنَ وَلِإِخْوَتِهِ لُوطُ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُسُوعَ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾ أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَّمَّا مَا تَوْسُوهُ بِهِ نَفْسُهُمْ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

وَعَادَ and Ad وَفِرْعَوْنَ and Pharaoh وَإِخْوَانَهُ and the brothers of لُوطٍ and Lot
وَأَصْحَابَ the dwellers of الْآيَةِ the wood وَقَوْمَهُ the wood and the
كُلِّ Tubba people of Tubba كَذَّبَ everyone of them الرُّسُلَ denied the messengers
وَعِدَتِنَا My Threat وَعَدِمْ so-took effect مِّنْهُمْ Messengers

they are هُرَ Nay بَلِّ the first الْأَوَّلَ with creation بِالْحَلْقِ then tired
 a new جَدِيدٍ creation حَلْقٍ about مِّنْ confused doubt لَبْسٍ in فِي
 and We وَعَلَّمَ man الْإِنْسَانَ We have created خَلَقْنَا and indeed وَلَقَدْ
 his own self نَفْسُهُ to him بِهِ whisper نُوَسِّسُ what مَا know
 rope of حَبْلِ than مِّنْ to him إِلَيْهِ nearer أَقْرَبُ and We are
 the two الْمَلَكَيْنِ receive يَنْقُلِي (remember) that إِذْ his jugular vein
 the left الْأَيْمَانِ and on وَعَنِ the right الْيُسُورِ on receivers
 but إِلَّا a word قَوْلٍ of مِّنْ does he utter يَلْفِظُ Not مَا sitting
 ready عَيْنُهُ there is a watcher رَقِيبٌ by him

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۚ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ۚ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ۚ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۚ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ۚ أَلَفِيَا فِي جَهَنَّمَ كُلٌّ كَفَّارٌ عِنْدَ ۚ مَنَاجِلُ الْحَبِيرِ مُعْتَرِفُونَ ۚ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْفِيَا فِي الْعَذَابِ الشَّدِيدِ ۚ

in truth بِالْحَقِّ death الْمَوْتِ the stupor of سَكْرَةُ and will come وَجَاءَتْ
 ذَلِكَ this is مَا كُنْتَ what مِنْهُ you have been تَحِيدُ ۚ
 the Trumpet الصُّورِ in فِي and will be blown وَنُفِخَ avoiding
 and will be وَجَاءَتْ the warning الْوَعْدِ the Day of يَوْمَ that will be
 an angel سَائِقٌ along with مَّعَهَا person نَفْسٍ every كُلٌّ come forth
 indeed لَقَدْ and an angel to bear witness وَشَهِيدٌ ۚ to drive (him)

so We كُنْتَ this هَذَا of هَذَا heedless غَفْلَةً in فِي you were كُنْتَ
 so your فَصَّرَكَ your covering غِطَاءَكَ from you عَنْكَ have removed
 his قَرِينُهُ and will say وَقَالَ is sharp حَيْدٌ this Day الْيَوْمَ sight
 ready آفِيًا ٢٣ is with me لَدَيَّ what مَا here is هَذَا companion
 disbeliever كَفَّارٌ every كُلِّ Hell جَهَنَّمَ into فِي both of you throw
 transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مَنَاعٌ stubborn عَنِيدٌ ٢٤
 مُرِيبٌ ٢٥ الدَّيُّ who جَعَلَ set up مَعَ with اللَّهُ Allah إِلَهَهَا
 torment أَلْفَيَاً another فَاَلْفَيَاً then cast him فِي in أَلْعَذَابِ the severe النَّارِ ٢٦

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ٢٧ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ٢٨ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ٢٩ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ٣٠ وَأَنزَلْنَاهُ الْجَنَّةَ لِّلْمُنَافِقِينَ غَيْرَ بَعِيدٍ ٣١ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ٣٢ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ٣٣

قَالَ قَرِينُهُ رَبَّنَا our Lord رَبَّنَا did not مَا astray ضَلَّ in فِي he was كَانَ but وَلَكِنْ I push him to transgress
 بَعِيدٍ ٢٧ far error قَالَ (Allah) will say لَا not تَخْتَصِمُوا لَدَيَّ dispute
 to you إِلَيْكُمْ I sent forth قَدَّمْتُ and surely وَقَدْ in front of Me
 the statement الْقَوْلُ be changed يُبَدِّلُ cannot مَا the threat بِالْوَعِيدِ ٢٨
 to the لِّلْعَبِيدِ ٢٩ unjust ظَالِمٍ I am أَنَا and not وَمَا with me لَدَيَّ
 هَلِ امْتَلَأَتْ We will say نَقُولُ On the Day when يَوْمَ slaves

there any ^{٢١} are ^{٢٢} ^{٢٣} and it will say ^{٢٤} you filled ^{٢٥} are ^{٢٦} ^{٢٧} more ^{٢٨} ^{٢٩} and will be brought near ^{٣٠} ^{٣١} ^{٣٢} Paradise ^{٣٣} and will be brought near ^{٣٤} more ^{٣٥} ^{٣٦} you ^{٣٧} what ^{٣٨} this is ^{٣٩} far off ^{٤٠} not ^{٤١} to the pious ^{٤٢} one off-returning in sincere ^{٤٣} ^{٤٤} for every ^{٤٥} were promised ^{٤٦} and those who preserve (their covenant with ^{٤٧} ^{٤٨} repentance ^{٤٩} in the ^{٥٠} the Most Gracious ^{٥١} feared ^{٥٢} who ^{٥٣} Allah) ^{٥٤} turned in repentance ^{٥٥} a heart ^{٥٦} and brought ^{٥٧} unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢١﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٢﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٢٤﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٢٥﴾

this is ^{٢١} in peace and security ^{٢٢} enter you therein ^{٢٣} ^{٢٤} all that ^{٢٥} they will have ^{٢٦} eternal life ^{٢٧} a Day of ^{٢٨} ^{٢٩} ^{٣٠} they desire ^{٣١} in it ^{٣٢} and We have ^{٣٣} more ^{٣٤} ^{٣٥} before them ^{٣٦} We have destroyed ^{٣٧} and how many ^{٣٨} a generation ^{٣٩} of ^{٤٠} stronger ^{٤١} than them ^{٤٢} in power ^{٤٣} and they ran for a refuge ^{٤٤} in the land ^{٤٥} the land ^{٤٦} ^{٤٧} ^{٤٨} ^{٤٩} ^{٥٠} ^{٥١} ^{٥٢} ^{٥٣} ^{٥٤} ^{٥٥} ^{٥٦} ^{٥٧} ^{٥٨} ^{٥٩} ^{٦٠} ^{٦١} ^{٦٢} ^{٦٣} ^{٦٤} ^{٦٥} ^{٦٦} ^{٦٧} ^{٦٨} ^{٦٩} ^{٧٠} ^{٧١} ^{٧٢} ^{٧٣} ^{٧٤} ^{٧٥} ^{٧٦} ^{٧٧} ^{٧٨} ^{٧٩} ^{٨٠} ^{٨١} ^{٨٢} ^{٨٣} ^{٨٤} ^{٨٥} ^{٨٦} ^{٨٧} ^{٨٨} ^{٨٩} ^{٩٠} ^{٩١} ^{٩٢} ^{٩٣} ^{٩٤} ^{٩٥} ^{٩٦} ^{٩٧} ^{٩٨} ^{٩٩} ^{١٠٠}

in verily إِنَّ place of refuge ۞ any مِنْ could they find
 is لَذِكْرِي for him who لَنْ is indeed a reminder
 while he قَلْبُ a heart or أَوْ gives أَلْقَى ear وَهُوَ
 شَهِيدٌ ۞ and لَقَدْ is witness ۞ We created خَلَقْنَا
 between them بَيْنَهُمَا and all وَمَا and the earth وَالْأَرْضُ the heavens
 of فِي in سِتَّةَ six أَيَّامٍ days وَمَا and not مَسَّنَا touched us
 fatigue ۞

34. "Enter you therein in peace and security — this is a Day of eternal life!"
 35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ
 الشُّجُورِ ۝ وَأَسْمِعْ يَوْمَ يُنَادِي الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ ۝ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝ إِنَّا نَحْنُ
 نُحْيِيهِمْ وَإِنَّا لَمُصِيرٌ ۝ يَوْمَ تَشْقَى الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۝ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
 وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكَرْنَا الْفُرْقَانِ مَن يَخَافُ وَعِيدِ ۝

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَأَصْبِرْ
 before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
 (its) طُلُوعِ the rising of الشَّمْسِ the sun وَقَبْلَ and before الْغُرُوبِ ۞
 glorify His فَسَبِّحْهُ the night اللَّيْلِ and during a part of وَمِنَ setting
 and listen وَأَسْمِعْ the prostrating الشُّجُورِ ۞ and after وَأَدْبَرَ praises
 يَوْمَ from the caller الْمُنَادُ will call يُنَادِي on the Day when
 they will hear يَسْمَعُونَ the Day when يَوْمَ a near قَرِيبٍ ۞ place
 will be the Day of الصَّيْحَةَ that ذَٰلِكَ in truth بِالْحَقِّ the cry
 give life نُحْيِيهِمْ We it is who نَحْنُ verily إِنَّا coming out ۞

وَيُثَبِّتُ and cause death وَالْيَاقِظَاتِ and to us الْمَصِيرُ is the final return
 يَوْمَ the earth الْأَرْضُ shall be split تَشَقَّقُ on the Day when
 a حَشَرٌ that will be ذَلِكَ hastening forth سِرَاجًا from off them
 know best أَعْلَمُ We نَحْنُ quite easy يَسِيرٌ for Us عَلَيْنَا gathering
 over them عَلَيْهِمْ you are أَنْتَ and not وَمَا they say يَقُولُونَ what بِمَا
 him who مَنْ by the Quran بِالْقُرْآنِ so warn فَذَكِّرْ a tyrant يَجْبَارُ
 My threat وَعِيدٌ fears يَخَافُ

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân* — Allâh, *Al-hamdu lillâh*, *Allâhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiha* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

سُورَةُ الذَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ① فَالْحَالِكِينَ ② وَفَرَ ③ فَالْجَارِيْنَ ④ يُسْرَ ⑤ فَالْقَسَمِ ⑥ أَمْرًا ⑦ إِنَّمَا نُوْعِدُونَ ⑧ لَصَادِقٌ ⑨ وَإِنَّ الَّذِينَ
 لَوَفَّ ⑩ وَالسَّمَاءَ ذَاتَ الْمُبَارَكِ ⑪ ائْتِكُمْ لَفِي قَوْلٍ مِّنْ خِلَافٍ ⑫ يُؤَفِّكُ عَنْهُ مَنَ أَيْكَ ⑬ قِيلَ الْخَرَّاصُونَ ⑭ الَّذِينَ هُمْ فِي غَمْرٍ
 سَاهُونَ ⑮ يَسْأَلُونَ أَيَّانَ يَوْمَ الَّذِينَ ⑯

وَالَّذِينَ ذَرَوْا ① dust فَالْحَالِكِينَ ② By (the winds) that scatter
 and (the) الْجَارِيْنَ ④ heavy weight of water وَفَرَ ③ clouds) that bear
 and الْقَسَمِ ⑥ with ease and gentleness يُسْرَ ⑤ ships) that float
 verily that إِنَّمَا ⑦ command أَمْرًا ⑧ those (angels) who distribute

and وَإِنَّ is surely true ﴿٥﴾ you are promised تُوْعَدُونَ which by the الَّذِينَ is sure to happen ﴿٦﴾ the Recompense لِرَبِّكَ verily are in لَكُمْ certainly you إِنَّكَ paths ﴿٧﴾ full of ذَاتِ heaven is قَوْلِ therefrom عَنْهُ turned aside ﴿٨﴾ different يُؤْتِكُ ideas ﴿٩﴾ the liars لَكِرْضُونَ cursed be قُلْ is turned aside ﴿١٠﴾ he who الَّذِينَ who هُمْ they فِي are in ﴿١١﴾ a cover of سَاهُونَ ﴿١٢﴾ the Day of يَوْمَ when will be أَيَّانَ they ask يَسْأَلُونَ heedlessness recompense ﴿١٣﴾

Sûrat Adh-Dhâriyât **(The Winds that Scatter) LI**

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment والقدر of Allâh). 10. Cursed be the liars 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ ﴿١٣﴾ ذُوقُوا وَفَنَّا هَذَا الَّذِي كُنتُمْ بِهِ تَسْمِعُونَ ﴿١٢﴾ إِنَّ السَّاعِيْنَ فِي جَنَّتٍ وَعُيُونَ ﴿١١﴾ لَخَبِيرَاتٌ مَّا
الَّذِينَ رَجِبُوا عَنْهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٠﴾ كَانُوا قَلِيلًا مِّنَ الْآيِلِ مَّا يَهْجَعُونَ ﴿٩﴾ وَيَا لَأَسْفَارٍ هُمْ يَسْتَفِرُّونَ ﴿٨﴾ وَفِي
أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٧﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَفَكِّينَ ﴿٦﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٥﴾

يَوْمَ the Fire النَّارِ over عَلَى they will be هُمْ a Day when يُقْنُونَ ﴿١٣﴾
ذُوقُوا tried you فَنَّا هَذَا this is الَّذِي كُنتُمْ what
تَسْمِعُونَ ﴿١٢﴾ for it وَفِي أَنْفُسِكُمْ ask to be hastened إِنَّ verily

الْمُتَّقِينَ the pious فِي the midst of جَنَّاتٍ gardens وَعُيُونٍ ﴿١٥﴾
 has the things which تَتَّخِذُونَ taking joy in and springs
 before رَبِّهِمْ their Lord إِنَّهُمْ were كَانُوا verily they used to قَلِيلًا but little
 and in the night أَيْلٍ of what يَسْجُدُونَ ﴿١٧﴾ they sleep وَإِلَّا تَسْتَأْذِنُوا
 were asking for forgiveness بَسْتَفْزِرُونَ ﴿١٨﴾ they hours before dawn
 فِي and in أَمْثَلِهِمْ their properties حَتَّى the right of لِّلسَّائِلِ
 the beggar وَالْمَحْرُومِ ﴿١٩﴾ and the deprived فِي and on الْأَرْضِ the earth
 for those who have faith with الْمُؤْمِنِينَ ﴿٢٠﴾ are signs عَلَيْكَ earth
 will not then أَنَّى your own selves أَنفُسِكُمْ and also in فِي certainly
 you see تَبْصُرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
 14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" 15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. 19. And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ نَبَلٍ مَا أَنكُم تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَاكَ حَدِيثٌ ضَلَّيَ
 إِبْرَاهِيمَ الْمُكْرَمِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَمًا قَالَ سَلَامٌ قَوْمٌ مُّشْكُرُونَ ﴿٢٥﴾ فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
 فَفَرَّقَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِأَهْلِهِ عَالِمٌ بِمَا كَانُوا يَفْعَلُونَ ﴿٢٨﴾
 صَرَخَ فَصَكَتْ وَجْهَهَا وَقَالَ عَجَزْتُ عَنْكَ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٢٩﴾

وَفِي the heaven السَّمَاءِ and that رِزْقُكُمْ is your provision وَمَا which تُوَعَدُونَ then by the Lord of فَوَرَبِّ you are promised ﴿٢٢﴾ the heaven السَّمَاءِ just as لَحَقُّ is truth نَبَلٍ surely it إِنَّهُ and the earth وَالْأَرْضِ heaven مَا أَنكُم what تَنطِقُونَ you speak هَلْ has أَتَاكَ reached حَدِيثٌ

the story of ضَيْفِ guests of إِبْرَاهِيمَ Abraham الْمُكْرِمِينَ ﴿٢١﴾ and honored إِذْ when دَخَلُوا they came in عَلَيْهِ to him فَقَالُوا and said: "you are) قَوْمٌ peace سَلَامٌ He answered قَالَ peace سَلَامًا people مُشْكُرُونَ ﴿٢٢﴾ "unknown to me" فَرَأَى then he turned إِلَيْكَ to أَهْلِيهِ a fat roasted سَمِينٍ ﴿٢٣﴾ calf يَمِجِلُ so brought out فَجَاءَ his household will not أَلَا saying قَالَ to them إِلَيْهِمْ so he put it near فَفَرَّقَهُمْ تَأْكُلُونَ ﴿٢٤﴾ you eat فَأَوْحَسَ then he conceived مِنْهُمْ then he conceived خِيفَةً of them and they gave him وَبَشَّرُوهُ fear لَا they said قَالُوا fear then came عَلِيمٍ ﴿٢٥﴾ of son بِعُلَمٍ glad tidings an intelligent فَأَقْبَلَ an intelligent فَصَكَتْ a loud voice in فِي his wife أَمْرَاتُهُ forward a وَجْهَهَا her face وَقَالَتْ and said عَجُوزٌ old woman عَقِيمٌ ﴿٢٦﴾ your Lord رَبُّكَ says قَالَ even so كَذَّالِكِ they said قَالُوا barren the إِنَّهُ verily هُوَ He is الْحَكِيمُ the All-Wise ﴿٢٧﴾ the All-Knower

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? 25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me." 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. 27. And placed it before them (saying): "Will you not eat?" 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" 30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لَنُرْسِلَ عَلَيْهِمْ حِجَابًا مِّن طِينٍ ﴿٣٤﴾ تُسَوِّمُهُ عِندَ رَبِّكَ لِلْمُصْرِفِينَ ﴿٣٥﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَأَوَّحْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٧﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٩﴾ فَتَوَلَّىٰ بِرُكْبِهِ وَقَالَ سِحْرٌ أَوْ يَحْنُونُ ﴿٤٠﴾

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ then for what he (Ibrahim) said ﴿٣٢﴾ قَالُوا إِنَّا they said ﴿٣٣﴾ الْمُرْسَلُونَ O أَيُّهَا have come criminals ﴿٣٤﴾ قَوْمٍ مُّجْرِمِينَ a people to ﴿٣٥﴾ لَنُرْسِلَ عَلَيْهِمْ to send down حِجَابًا upon them ﴿٣٦﴾ تُسَوِّمُهُ baked clay ﴿٣٧﴾ عِندَ رَبِّكَ of stones ﴿٣٨﴾ لِلْمُصْرِفِينَ Lord ﴿٣٩﴾ فَأَخْرَجْنَا مَن كَانَ (who) مِّنَ We brought out ﴿٤٠﴾ الْمُؤْمِنِينَ the believers ﴿٤١﴾ وَتَرَكْنَا but not ﴿٤٢﴾ فِيهَا We found ﴿٤٣﴾ غَيْرَ in it ﴿٤٤﴾ بَيْتٍ except ﴿٤٥﴾ الْمُسْلِمِينَ of ﴿٤٦﴾ one household ﴿٤٧﴾ وَتَرَكْنَا the Muslims ﴿٤٨﴾ وَمُتْرَكًا except ﴿٤٩﴾ اَلَّذِينَ a sign ﴿٥٠﴾ فِيهَا We have left ﴿٥١﴾ اَلْعَذَابَ the painful ﴿٥٢﴾ اَلْأَلِيمَ torment ﴿٥٣﴾ وَفِي the painful ﴿٥٤﴾ مُوسَىٰ and in ﴿٥٥﴾ اَلْفِرْعَوْنَ Pharaoh ﴿٥٦﴾ بِسُلْطَانٍ with ﴿٥٧﴾ اَلْمُتَكَبِّرِ but he turned away ﴿٥٨﴾ اَلْمُنِيرِ a manifest ﴿٥٩﴾ اَلْمُتَكَبِّرِ authority ﴿٦٠﴾ اَلْمُنِيرِ or ﴿٦١﴾ اَلْمُنِيرِ a sorcerer ﴿٦٢﴾ اَلْمُنِيرِ and said ﴿٦٣﴾ اَلْمُنِيرِ his hosts

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). 35. So We brought out from therein the believers. 36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذَتْهُ وَجُودُهُ فَبَذَلَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَمَّوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَعُوا مِنْ فَيَاسٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِبْرَاهِيمَ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

and dumped فَأَخَذَتْهُ and his hosts وَجُودُهُ so We took him فَبَذَلَتْهُمُ them in the sea الْيَمِّ (while) he (was) وَهُوَ مُلِيمٌ ﴿٤٠﴾ We sent أَرْسَلْنَا when إِذْ 'Ad and in فِي blameworthy عَلَيْهِمُ not it spared مَا تَذَرُ the barren الرِّيحَ الْعَقِيمَ ﴿٤١﴾ wind against them مِنْ شَيْءٍ أَنْتَ anything it reached عَلَيْهِ إِلَّا over it جَعَلْنَاهُ but it made كَالرَّمِيمِ ﴿٤٢﴾ it like something rotten (decayed) وَفِي ثَمُودَ and in ثَمُودَ when قِيلَ لَهُمْ was said تَمَتَّعُوا to them enjoy but they insolently denied فَعَمَّوْا a while حَتَّىٰ حِينٍ ﴿٤٣﴾ till yourselves عَنْ (from) أَمْرِ رَبِّهِمُ the command of their Lord فَأَخَذَتْهُمُ while they وَهُمْ the torment, hit, awful cry الصَّاعِقَةُ took them to بَنْظُرُونَ ﴿٤٤﴾ so not فَمَا were looking اسْتَطَعُوا they were able help themselves وَمَا كَانُوا nor could they مُنْصِرِينَ ﴿٤٥﴾ rise up وَقَوْمَ نُوحٍ and the people of نُوْحٍ before (them) مِنْ قَبْلِ إِبْرَاهِيمَ verily they were قَوْمًا فَاسِقِينَ ﴿٤٦﴾ rebellious, disobedient to Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in 'Ad (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sâ'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْكُونُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ يَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكَرِّمٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكَرِّمٌ مُبِينٌ ﴿٥١﴾ كَذَٰلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ اتَّوَصَّوْا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ نَزَّلَ عَنْهُمْ

فَمَا أَنْتَ بِمَلُومٍ ﴿٥١﴾

with power بِأَيْدِينَا We constructed (it) بَنَيْنَاهَا and the heaven وَالسَّمَاءَ
 able to extend the vastness of لَمُوسِعُونَ ﴿٤٨﴾ and verily We are وَإِنَّا
 We have spread out it فَرَشْنَاهَا and the earth وَالْأَرْضَ space thereof
 فَتَنَمَ how excellent ﴿٤٩﴾ الْمَهْدُونَ ﴿٥٠﴾ We are We and of كُلِّ شَيْءٍ
 that you زَوْجَيْنِ pairs لَخَلَقْنَا thing كُلَّ شَيْءٍ every
 verily إِنِّي إِلَٰهُكُمْ فَاتَّقُوا اللَّهَ so flee إِلَى اللَّهِ to Allah إِنِّي إِلَٰهُكُمْ
 ﴿٥٠﴾ I am (Muhammad) لَكُمْ to you تَنذِيرٌ from Him تَنذِيرٌ warner تَنذِيرٌ
 وَلَا plain وَلاَ set up مَعَ with اللَّهِ Allah إِلَٰهًا god مَعَ
 warner تَنذِيرٌ from him تَنذِيرٌ to you لَكُمْ verily I am إِنِّي إِلَٰهُكُمْ
 ﴿٥١﴾ a plain كَذَلِكَ like wise مَا أَنَّى came الَّذِينَ those مِنْ قَبْلِهِمْ
 before them مِنْ رُسُلٍ any messenger إِلَّا but قَالُوا they said سَاحِرٌ
 or sorcerer أَوْ مَجْنُونٌ ﴿٥٢﴾ (to أَنَا) a madman أَنَا أَنَا they transmitted
 these) بِئْسَ (saying) بَلْ هُمْ نَارِئِينَ they are قَوْمٌ a people طَائِفَةٌ
 from فَتَوَلَّوْا so turn away فَتَوَلَّوْا transgressing beyond bounds
 to be blamed بِمَلُومٍ you are أَنْتَ so not فَمَا them

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allâh). 50. So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٣﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٤﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ
 أَنْ يُطْعَمُوا ﴿٥٥﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٦﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا شَبِلَ ذُنُوبُ أَصْحَابِهِمْ فَلَا يَسْتَعِجِلُونَ ﴿٥٧﴾
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٥٨﴾

وَذَكِّرْ and remind فَإِنَّ for verily الذِّكْرُ the reminding نَفَعُ the reminding I (Allah) خَلَقْتُ and not وَمَا the believers ٱلْمُؤْمِنِينَ benefits they ٱلْجِنَّ Jinns وَالْإِنْسَ and humans إِلَّا except لِيَعْبُدُونِ they any from them مِنْ I want أُرِيدُ not مَا should worship Me they should يُطِيعُونِ that أَن I want أُرِيدُ nor وَمَا provision رِزْقِ All-Provider ٱللَّهُ verily إِنَّ feed me ٱلْقَوَّةُ (of) Power ٱلْمَنِينُ the Most Strong فَإِنَّ the Most Strong and ٱلَّذِينَ verily ٱلَّذِينَ for those ظَلَمُوا who do wrong ٱلَّذِينَ their ٱلَّذِينَ the portion of torment of ذُنُوبِ like (to) تَنْزِلُ torment then, قَوْلِ they ask Me to hasten on يَسْتَعْجِلُونَ so not فَلَا friends ٱلَّذِينَ woe to those كَفَرُوا who disbelieve مِنْ from ٱلَّذِينَ their ٱلَّذِينَ Day they have been promised يُوعَدُونَ which ٱلَّذِينَ Day

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

سُورَةُ الطُّورِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَٱلطُّورِ ۝١ وَكَتَبَ مَسْطُورٍ ۝٢ فِي رَقٍّ مَّنشُورٍ ۝٣ وَٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝٥ وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧ مَا لَمْ يَنْ دَافِعٍ ۝٨ يَوْمَ تَمُورُ ٱلسَّمَاءُ مَوْرًا ۝٩ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝١٠ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١١ ٱلَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝١٢ يَوْمَ يَدْعُوثُ ۝١٣ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ۝١٤

وَٱلطُّورِ ۝١ by the Mount وَكَتَبَ by Book مَسْطُورٍ ۝٢ and by Book ٱلْبَيْتِ ٱلْمَعْمُورِ ۝٣ unrolled ٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤ and by the House ٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤ and by the House ٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤ and by the House ٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤

raised high ٱلْمَرْفُوعِ ۝ and by the roof ٱلسَّقْفِ ۝ frequented ٱلْمَعْمُورِ ۝
 the ٱلْبَحْرِ ۝ verily ۞ boiling ablaze ٱلتَّاجُورِ ۝ and by the sea ۞
 ٱلْوَقْعِ ۝ your Lord ۞ torment of ۞
 ٱلْوَقْعِ ۝ surely will come to pass ۞
 ٱلْوَقْعِ ۝ on the Day ۞ any to avert ۞
 ٱلْوَقْعِ ۝ for it ۞ there is not ۞
 ٱلْوَقْعِ ۝ with a dreadful ۞
 ٱلْوَقْعِ ۝ the heaven ۞ (when) will shake ۞
 ٱلْوَقْعِ ۝ the mountains ۞ and will move away ۞ shaking ۞
 ٱلْوَقْعِ ۝ to the ۞ that Day ۞ then woe ۞ with a movement ۞
 ٱلْوَقْعِ ۝ are ۞ falsehood ۞ in ۞ (they) ۞ who ۞ rejecters ۞
 ٱلْوَقْعِ ۝ they will be pushed down by force ۞
 ٱلْوَقْعِ ۝ the Day ۞ playing ۞
 ٱلْوَقْعِ ۝ with forceful pushing ۞ (of) Hell ۞ the Fire ۞ to ۞

Sûrat At-Tûr

(The Mount) LII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. By the Tûr (Mount) 2. And by the Book Inscribed 3. In parchment unrolled.
 4. And by Al-Bait Al-Ma'mûr (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the Torment of your Lord will surely come to pass.
 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the beliers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝ أَصَلَوْهَا فَاَصْبِرُوا أَوْ لَا صَبِيرُوا ۝
 سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُعْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝ فَنَكِهِينَ بِمَاءٍ غَيْرِ غَيِّمٍ وَوَقْنَهُمْ
 رَبُّهُمْ عَذَابُ الْجَحِيمِ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝ مُتَكَبِّرِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ

عَيْنِ ۝

in it هَذِهِ النَّارُ the Fire الَّتِي which كُنْتُمْ you used to بِهَا you do لَا not
 تُكَذِّبُونَ ۝ أَفَسِحْرٌ deny ۝ هَذَا is magic ۝ أَمْ or أَنْتُمْ

and you be **فَاصْبِرُوا** burn you in its heat **أَصْلَوْهَا** see **بُصِّرْتُ** ١٥
 it is all the same **سَوَاءٌ** not be patient **لَا تَصْبِرُوا** or **أَوْ** patient of it
 for what **مَا** you are being requited **تُجْرُونَ** only **إِنَّمَا** to you **عَلَيْكُمْ**
 the pious will be **الْمُتَّقِينَ** verily **إِنَّ** to do **تَعْمَلُونَ** ١٦ you used **كُنْتُمْ**
 enjoying **فَنِكِهِينَ** and Delight **وَنَعِيمٍ** ١٧ Gardens **جَنَّاتٍ** in **فِي**
 their Lord **رَبِّهِمْ** has bestowed on them **عَالَمُهُمْ** in that which **بِمَا**
 (from) the **عَذَابِ الْجَحِيمِ** ١٨ their Lord **رَبِّهِمْ** and saved them **وَوَقَّاهُمْ**
 with **هَنِيئًا** and drink **وَأَشْرَبُوا** eat **كُلُوا** torment of blazing Fire
 to do **تَعْمَلُونَ** ١٩ you used **كُنْتُمْ** because of what **بِمَا** happiness
 arranged in **مَصْفُوفَةٍ** thrones **سُرُرٍ** on **عَلَى** they will recline **مُتَّكِئِينَ**
 to lovely maidens **يُحْجَرُونَ** and We shall marry them **وَزَوَّجْنَاهُمْ** ranks
 with wide lovely eyes **عَيْنٍ** ٢٠

14. This is the Fire which you used to belie. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. 17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ تَابَعُوا دُورَتَهُمْ وَمَا كُنْتُمْ عَلَيْهِمْ مِنْ شَيْءٍ كُلِّ امْرِيٍّ بِمَا كَسَبَ
 رَهِيْنٌ ٢١ وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَحَرَمِيمَا يُشَاقِقَانِ ٢٢ يَنْشُرُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْيِيْدٌ ٢٣ وَيُطُوفُ عَلَيْهِمْ
 غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ٢٤

وَالَّذِينَ ءَامَنُوا and those **ءَامَنُوا** who believe **وَاتَّبَعَتْهُمْ** and follow them **ذُرِّيَّتُهُمْ**
 their offspring **بِإِذْنِ** in faith **الْحَقِّ** We shall join **تَابَعُوا** to them **دُورَتَهُمْ**
 of **مِنْ** we shall decrease them **كُنْتُمْ** and not **وَمَا** their offspring
 for that **بِمَا** person **امْرِيٍّ** every **كُلِّ** thing **شَيْءٍ** any **يَنْ** their deeds
 and We shall **رَهِيْنٌ** ٢١ pledge **وَأَمَدَدْنَاهُمْ** ٢٢ he has earned **كَسَبَ** which

بَشْتُونَ ﴿٢١﴾ such as مَيْتًا and meat وَلَحْمٍ with fruit بِفَكَهْمَةٍ provide them therein فِيهَا they shall pass from hand to hand يَشْتَرُونَ they desire كَأْسًا a (wine) cup لَا no لَقَوُ thereon فِيهَا dirty, false talk وَلَا therein on them عَلَيْهِمْ and will go round وَيَطُوفُ sin ﴿٢٢﴾ and no لَهْمٌ boy-servants كَأَنَّهُمْ to (serve) them as if they were لَوْزًا preserved مَكُونًا ﴿٢٣﴾ pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٤﴾ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٥﴾ فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٦﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٧﴾ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٨﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٢٩﴾

وَأَقْبَلَ others بَعْضُهُمْ to عَلَى some of them and draw near يَتَسَاءَلُونَ ﴿٢٤﴾ questioning قَالُوا they will say إِنَّا verily we كُنَّا were قَبْلُ aforetime فِي with أَهْلِنَا our families مُشْفِقِينَ ﴿٢٥﴾ afraid فَمَنْ afraid and has saved وَوَقَّنَا to us عَلَيْنَا Allah اللَّهُ but has been gracious كُنَّا verily إِنَّا (of) the Fire السَّمُورِ ﴿٢٦﴾ (from) torment عَذَابَ us we used to مِنْ قَبْلُ we invoke Him نَدْعُوهُ إِنَّهُ He verily هُوَ (is) الْبَرُّ He (is) الرَّحِيمُ ﴿٢٧﴾ the Most Merciful فَذَكِّرْ the Most Kind by the نِعْمَتِ you are أَنْتَ so not فَمَا therefore remind and preach وَلَا a soothsayer بِكَاهِنٍ of your Lord رَبِّكَ grace مَجْنُونٍ nor ﴿٢٨﴾ or اَمْ يَقُولُونَ شَاعِرٌ do they say نَتَرَبَّصُ a poet بِهِ we wait ﴿٢٩﴾ (by time) some calamity رَبِّ الْمَنُونِ ﴿٣٠﴾ for him

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِينَ ﴿٢٦﴾ أَمْ تَأْمُرُهُمْ أَخْلَعُهُمْ يَهْدًا أَمْ هُمْ قَوْمٌ طَاعُونَ ﴿٢٧﴾ أَمْ يَقُولُونَ نَقُولُ بَلْ لَا يُؤْمِنُونَ ﴿٢٨﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٢٩﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٠﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفِقُونَ ﴿٣١﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٢﴾

قُلْ تَرَبَّصُوا wait فَإِنِّي I am مَعَكُمْ with you among
الْمُرَاصِينَ ﴿٢٦﴾ the waiters أَمْ or تَأْمُرُهُمْ command them
يَهْدًا ﴿٢٧﴾ this أَمْ or هُمْ they are قَوْمٌ people طَاعُونَ ﴿٢٨﴾ exceeding
أَمْ the bounds أَمْ يَقُولُونَ they say نَقُولُ he has forged it بَلْ لَا
يُؤْمِنُونَ ﴿٢٩﴾ they believe فَلْيَأْتُوا then let them produce
مِثْلِهِ ﴿٣٠﴾ a recital like unto it إِنْ if كَانُوا they are صَادِقِينَ ﴿٣١﴾ truthful
أَمْ or خُلِقُوا they were created مِنْ by غَيْرِ no شَيْءٍ thing أَمْ or هُمْ
الْخَالِقُونَ ﴿٣٢﴾ they were the creators أَمْ or خَلَقُوا did they create
السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth بَلْ nay, but لَا
يُؤْفِقُونَ ﴿٣١﴾ they have firm belief أَمْ or عِنْدَهُمْ with them خَزَائِنُ (are)
رَبِّكَ the treasures of أَمْ or هُمْ they are الْمُصَيْطِرُونَ ﴿٣٢﴾
the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! 34. Let them then produce a recitation like unto it (the Qur'ân) if they are truthful. 35. Were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ رَوَّا كَسَفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

أَمْ or لَهُمْ have they سُلَّمٌ a stairway يَسْتَمِعُونَ they listen فِيهِ by
 then let produce فَلْيَأْتِ means of which مُسْتَمِعُهُمْ their listener بِسُلْطَانٍ
 proof مُّبِينٍ ﴿٣٨﴾ أَمْ manifest لَهُ or He الْبَنَاتُ daughters وَلَكُمْ
 and you have الْبَنُونَ ﴿٣٩﴾ أَمْ sons or تَسْأَلُهُمْ you ask from them أَجْرًا
 a wage فَهُمْ so that they مِنْ from مَغْرَمٍ a load of debts مُثْقَلُونَ ﴿٤٠﴾
 and the unseen الْغَيْبُ is with them عِنْدَهُ or أَمْ are burdened
 they يَكْتُبُونَ ﴿٤١﴾ أَمْ write it down or يُرِيدُونَ do they intend كَيْدًا
 themselves الْكَاذِبُونَ ﴿٤٢﴾ كَفَرُوا so those who disbelieve هُمُ الْمَكِيدُونَ
 are in a plot أَمْ or لَهُمْ have they إِلَهٌ a god غَيْرُ other than اللَّهِ
 they سُبْحَنَ Allah Glorified is اللَّهُ Allah عَمَّا from all that يُشْرِكُونَ ﴿٤٣﴾
 they were to see رَوَّا and if كَسَفًا they were to see
 a piece مِنَ of السَّمَاءِ the heaven سَاقِطًا falling down يَقُولُوا they would say
 clouds مَرْكُومٌ ﴿٤٤﴾ would say سَحَابٌ gathered in heaps

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allâh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! 43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) 44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرَّهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبَرَ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

فَذَرَّهُمْ فَذَرَّهُمْ so leave them حَتَّى till يَلْقُوا they meet يَوْمَهُمْ their Day الَّذِي the
 فِيهِ which in it يُصْعَقُونَ ١٥ they will sink into a fainting يَوْمَ the
 لَا Day (when) not يُغْنِي shall avail عَنْهُمْ (from) them كَيْدُهُمْ their
 سَيِّئًا plotting at all وَلَا (and) nor هُمْ they يُصْرُونَ ١٦ will be helped
 وَإِنَّ verily لِلَّذِينَ for those ظَلَمُوا who do wrong عَذَابًا
 دُونَ punishment before ذَلِكَ this وَلَكِنَّ but أَكْثَرَهُمْ most of them لَا
 لَعَنُوكُمْ so wait patiently وَاصْبِرُ know ١٧ not
 رَبِّكَ (of) you Lord فَإِنَّكَ for verily you are بِأَعْيُنِنَا under Our Eyes
 وَسَبِّحْ and glorify بِحَمْدِكَ the praises of رَبِّكَ your Lord جِئْ when
 نَقُومُ ١٨ you get up from sleep وَمِنْ and in اللَّيْلِ the night time فَسَبِّحْهُ
 also glorify His Praises وَادْبَرْ (at the) setting of النُّجُومِ ١٩ the
 stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabari*) 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in the nighttime also glorify His Praises — and at the setting of the stars.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢ وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٣ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ عَلَّمَهُ شَدِيدُ
 الْغَوَىٰ ٥ ذُو مِرْقٍ فَاسْتَوَىٰ ٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ٧ ثُمَّ دَنَا فَتَدَلَّىٰ ٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩ فَأَوْحَىٰ إِلَىٰ
 عَبْدِهِ مَا أَوْحَىٰ ١٠

وَالنَّجْمِ إِذَا هَوَىٰ ١ it goes down (vanishes) هَوَىٰ when by the star
 مَا ضَلَّ صَاحِبُكُمْ nor ضَلَّ your companion صَاحِبُكُمْ has gone astray
 وَمَا غَوَىٰ ٢ nor غَوَىٰ has erred وَمَا غَوَىٰ ٢ nor غَوَىٰ speaks عَنِ the desire الْمَوْتِ from

إِنَّهُوَ it is إِلَّا رَحْمَتِي only an Inspiration ① يُوْحَى that is inspired
 in power ② الْقَوِيُّ one mighty شَيْدُ has taught him (this Quran)
 and he ③ وَهُوَ then he rose and became stable ④ فَاسْتَوَى endued
 he ⑤ ثُمَّ then highest part ⑥ الْأَعْلَى in the horizon ⑦ بِالْأَفْقِ
 at ⑧ قَبَاب and was ⑨ فَكَانَ and came closer ⑩ فَاقْبَلَ approached
 nearer ⑪ أَدْنَى or ⑫ أَوْ two bows' lengths ⑬ فَوْسَيْنِ a distance of
 what ⑭ مَا His slave ⑮ عَبْدِهِ to ⑯ إِلَيَّ so he conveyed the inspiration
 he inspired ⑰ أَوْحَى

Sûrat An-Najm (The Star) LIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir) 8. Then he [Jibrîl (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel)] whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ① أَفَتُنْكِرُونَ عَلَىٰ مَا بَرَأَ ② وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ③ عِنْدَ سِدْرَةِ الْمُنْتَهَى ④ عِنْدَهَا جَنَّةُ ⑤
 الْأَوَّلَى ⑥ إِذْ يَتَشَقَّى السِّدْرَةُ مَا يَقَشَى ⑦ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ⑧ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ⑨ أَفَرَأَيْتُمُ اللَّاتِ ⑩
 وَالْمُرَيَّةَ ⑪ وَمَنْوَةَ الثَّالِثَةَ الْأُخْرَى ⑫ أَلَكُمُ الذِّكْرُ وَلَهُ الْأُنثَى ⑬ تِلْكَ إِذْ أَوَّسَعُ صُبْرِي ⑭

مَا كَذَبَ the heart الْفُؤَادُ lied not مَا what رَأَى ① he saw أَفَتُنْكِرُونَ ② he saw
 عَلَىٰ ③ what مَا about بَرَأَ ④ he saw وَلَقَدْ ⑤ and indeed رَآهُ ⑥ he saw him نَزْلَةً ⑦ descent أُخْرَى ⑧ another
 عِنْدَ ⑨ the utmost boundry سِدْرَةِ الْمُنْتَهَى ⑩ near it جَنَّةُ ⑪ near
 السِّدْرَةِ ⑫ that covered يَتَشَقَّى ⑬ when إِذْ ⑭ of Abode الْأَوَّلَى ⑮ the Paradise

turned aside رَافَ not مَا it covered يَشَى what مَا the lote-tree
 البَصَرُ it transgressed beyond limit وَلَمَّا and not وَمَا the sight لَقَدْ
 ١٥ الْكَرَى of his Lord رَوَى signs مَا بَيْنَ of مَنْ he did see إِنْ indeed
 ١٦ وَالْمَرْئِي Al-Lat أَلَدَّتْ have you then considered أَكْزَبَ the greatest
 is الْكَمِ other الْأُخْرَى the third وَالْثَلَاثَةَ and Manat وَمَنْوَةَ and Uzza
 the females الْأُنثَى and for Him وَلَهُ the males الذَّكَرُ it for you
 تِلْكَ إِذَا that فَسَمَةٌ a division ضَرَبَى most unfair

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'raj*: (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). 19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) 20. And *Manât* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ
 جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ١٧ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ١٨ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ١٩ وَكَرِهَ مِنْ مَلَائِكَةِ السَّمَاءِ أَنْ يَنْفِخُوا فِي سَفْعَتِهِمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ٢٠

which you have سَمَّيْتُمُوهَا names أَسْمَاءٌ but إِلَّا they are إِنْ
 has sent أَنْزَلَ not مَا and your fathers وَآبَاءُكُمْ you أَنْتُمْ named
 اللَّهُ down اللَّهُ بِهَا Allah مَا تَمَنَّى authority سُلْطَانٍ any مِنْ for which يَتَّبِعُونَ
 desire تَهْوَى and that which وَمَا a guess الظَّنَّ but إِلَّا they follow
 الْأَنْفُسُ their souls وَلَقَدْ and surely جَاءَهُمْ has came to them مِنْ
 shall man رَبِّهِمُ Lord الْهُدَى their Lord أَمْ the guidance ١٧ لِلْإِنْسَانِ or
 ١٨ فَلِلَّهِ الْآخِرَةُ but to Allah belongs تَمَنَّى what مَا have ١٩
 and ٢٠ وَالْأُولَى the last (Hereafter) وَكَرِهَ

how many **مِنْ مَلَكٍ** an angel **فِي** in **السَّمَوَاتِ** the heavens **لَا** not **تُغْنِي** except **إِلَّا** anything **شَيْئًا** their intercession **سَفَعَتُهُمْ** will avail **بَعْدَ** after **أَنْ** that **يَأْذَنَ** Allah **اللَّهُ** has given leave **لِمَنْ** for whom **يَشَاءُ** He wills **وَرَضَىٰ** and pleases

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allâh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ سَمِيَةً الْأُنثَىٰ ﴿٢٣﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٤﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَوْ يُرِيدُ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٥﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٢٦﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٢٧﴾

in the **الَّذِينَ** verily **لَا** those **يُؤْمِنُونَ** not **بِالْآخِرَةِ** who believe **هَٰذَا** Hereafter **لَيَسْمُؤْنَ** name **الْمَلَائِكَةَ** the angels **سَمِيَةً** with names **الْأُنثَىٰ** ﴿٢٣﴾ **وَمَا** female **لَهُمْ** while not **بِهِ** they have **مِنْ عِلْمٍ** thereof **إِنْ يَتَّبِعُونَ** knowledge **إِلَّا** but **الظَّنَّ** a guess **وَأَنَّ** and **الظَّنَّ** verily **لَا** guess **يُغْنِي** does not **شَيْئًا** for **الْحَقِّ** substitute **مِنْ** him who **عَنْ** therefore withdraw **فَأَعْرِضْ** the truth at all **تَوَلَّىٰ** turns away **عَنْ** from **ذِكْرِنَا** our Reminder **وَلَوْ يُرِيدُ** and not **إِلَّا** desires **الْحَيَاةَ الدُّنْيَا** ﴿٢٥﴾ **ذَلِكَ** of this world **مَبْلَغُهُمْ** their highest point **مِنْ** of **الْعِلْمِ** knowledge **إِنَّ** verily **رَبَّكَ** goes **أَعْلَمُ** him who **يَعْلَمُ** knows best **هُوَ** your Lord **عَنْ** astray **سَبِيلِهِ** His Path **وَهُوَ** and He **أَعْلَمُ** knows best **بِمَنِ** him who **أَهْتَدَىٰ** ﴿٢٦﴾ receives guidance **وَلِلَّهِ** and to Allah belongs **مَا** in **فِي** all that is **السَّمَوَاتِ** the heavens **وَمَا** and all that is **فِي** in **الْأَرْضِ** the earth **لِيَجْزِيَ** that He may requite **الَّذِينَ** those **أَسْتَوُوا** who do

and reward **وَيَجْزَى** they have done **عَمِلُوا** with that which **بِمَا** evil
 with goodness **بِالْحَسَنَى** who do good **أَحْسَنُوا** those **الَّذِينَ**

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنِّمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةُ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٢٢﴾ أَفَرَأَيْتَ الَّتِي تَوَلَّى ﴿٢٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٢٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرَى ﴿٢٥﴾ أَمْ لَمْ يُبَيِّنْ بِمَا فِي صُحُفِ مُوسَى ﴿٢٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٢٧﴾

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنِّمِ great sins وَالْفَوَاحِشِ and
 verily **إِنَّ** the small faults **اللَّمَمَ** except **إِلَّا** illegal sexual contact
رَبَّكَ your Lord is **وَاسِعُ** of vast forgiveness **هُوَ** He **أَعْلَمُ** He created you **أَنْشَأَكُمْ** when **إِذْ** (of) you **يُكْرَ** knows well
 fetuses **أَجْنَةُ** you were **أَنْتُمْ** and when **وَإِذْ** the earth **الْأَرْضِ** from
 in **فِي** **بُطُونِ** wombs **أُمَّهَاتِكُمْ** of your mothers **فَلَا** so not **تُزَكُّوا**
 knows best **أَعْلَمُ** He **هُوَ** to yourselves **أَنْفُسَكُمْ** ascribe purity
 him who **اتَّقَى** ﴿٢٢﴾ fears (Allah) **أَفَرَأَيْتَ** الَّتِي تَوَلَّى did you observe
 who **تَوَلَّى** ﴿٢٣﴾ turned away **وَأَعْطَى** and gave **قَلِيلًا** a little **وَأَكْدَى** ﴿٢٤﴾
 the knowledge **عِلْمُ** is with him **أَعِنْدَهُ** then he stopped (giving)
 of the unseen **فَهُوَ** of the unseen **بِرَى** ﴿٢٥﴾ so that **أَمْ** or **لَمْ** not **يُبَيِّنْ**
 he is informed **بِمَا** with what is **فِي** in **صُحُفِ** the pages (scripture)
 of Moses **وَإِبْرَاهِيمَ** of Abraham **الَّذِي** and of Abraham **وَفَّى** ﴿٢٦﴾ who **وَفَّى** ﴿٢٧﴾
 fulfilled (his covenant)

32. Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)]. 33. Did you (O Muhammad ﷺ) observe him who turned away (from Islâm). 34. And gave a little, then stopped (giving)? 35. Is with him the knowledge of the Unseen so that he sees? 36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses), 37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

أَلَا نَزَرُ وَزَرًا وَزَرًا أُخْرَى ۚ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۚ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوَّلَ ۚ وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۚ وَأَنْتُمْ هُوَ أَضْحَكٌ وَابْكِي ۚ وَأَنْتُمْ هُوَ أَمَاتٌ وَأَحْيَا ۚ وَأَنْتُمْ خَلَقَ الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۚ مِنْ تُلْفَةٍ إِذَا تَمَثَّى ۚ وَأَنَّ عَلَيْهِ النَّشَاءَ الْأُخْرَىٰ ۚ وَأَنْتُمْ هُوَ أَغْنَىٰ وَأَنْتُمْ هُوَ رَبُّ الشَّعْرَىٰ ۚ وَأَنْتُمْ أَهْلَكَ عَادًا الْأُولَىٰ ۚ وَتَمُودًا قَوْمَ إِبْرَاهِيمَ ۚ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْلَىٰ ۚ

the burden نَزَرُ burdened person وَزَرًا shall bear نَزَرُ that not أَلَا
man can have أُخْرَى ۚ of another وَأَنْ لَّيْسَ لِلْإِنْسَانِ nothing
his سَعْيُهُ and that وَأَنَّ he strives for سَعَى ۚ what مَا but إِلَّا
he will be يُجْزَاهُ then ثُمَّ seen يُرَى ۚ will be سَوْفَ effort
and وَأَنَّ full and best الْأَوَّلَ recompense الْجَزَاءَ recompensed
and that it is وَأَنْتُمْ is the end الْمُنْتَهَىٰ your lord إِلَىٰ that
an وَأَنْتُمْ and makes weep وَابْكِي ۚ Who makes laugh أَضْحَكُ He هُوَ
and gives life وَأَحْيَا ۚ He who causes death أَمَاتٌ He هُوَ that it is
وَأَنْتُمْ He خَلَقَ the pairs الذَّوْجَيْنِ created and that وَأَنْتُمْ He
it تَمَثَّى when إِذَا the drops of semen تُلْفَةٍ from مِنْ and female
bringing forth النَّشَاءَ upon Him is عَلَيْهِ ۚ and that وَأَنَّ is emitted
gives أَغْنَىٰ who هُوَ and that it is He (Allah) وَأَنْتُمْ another
who أَغْنَىٰ much وَأَنْتُمْ or gives little أَغْنَىٰ ۚ who هُوَ and that it is He (Allah)
أَهْلَكَ and that it is He وَأَنْتُمْ of Sirius الشَّعْرَى ۚ the Lord رَبُّ is
and تَمُودًا قَوْمَ إِبْرَاهِيمَ ۚ the former الْأُولَىٰ 'Ad (people) عَادًا who destroyed
and the وَقَوْمَ He spared إِبْرَاهِيمَ ۚ so none قَوْمَ تَامُودَ (people)

they كانوا هم verily they اِنَّهم aforetime مِنْ قَبْلُ of Noah نُوحِ people
and more rebellious and رَاطِقِ more unjust اَظْلَمُ were
transgressing

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allâh) is the End (Return of everything). 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allâh) Who causes death and gives life. 45. And that He (Allâh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of — male and female sexual discharge) when it is emitted. 47. And that upon Him (Allâh) is another bringing forth (Resurrection). 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment) 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allâh) Who destroyed the former 'Âd (people), 51. And Thamûd (people). He spared none of them. 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) ﷺ].

وَالْمُؤْنِفَةَ اَهْوَى ﴿٥٧﴾ فَفَسَّنَهَا مَا عَشَى ﴿٥٨﴾ فَبَآئِيَ مَا لَآءَ رَبِّكَ تَسْمَاوِى ﴿٥٩﴾ هَذَا نَذِيرٌ مِنَ الْاَوَّلٰى ﴿٦٠﴾ اَزِفَتْ
الْاَزِيفَةُ ﴿٦١﴾ لَيْسَ لَهَا مِنْ دُونِ اللّٰهِ كَاشِفَةٌ ﴿٦٢﴾ اَفَنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٦٣﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٤﴾ وَاَنْتُمْ
سَئِدُونَ ﴿٦٥﴾ فَاَتَجِدُوا لِلّٰهِ وَاَعْبُدُوْا ﴿٦٦﴾

وَالْمُؤْنِفَةَ اَهْوَى ﴿٥٧﴾ He destroyed فَفَسَّنَهَا then which of فَبَآئِيَ did cover عَشَى that which مَا covered them
this is هَذَا will you doubt تَسْمَاوِى your Lord رَبِّكَ Graces of مَا لَآءَ
draws نَذِيرٌ of old الْاَوَّلٰى the warners اَزِفَتْ of old اَزِفَتْ of old
for it لَهَا none لَيْسَ the Day of Resurrection اَزِيفَةُ near
this هَذَا Do then at اَفَنْ can remove كَاشِفَةٌ Allah اللّٰهِ beside
and لَا and you laugh وَتَضْحَكُونَ you wonder تَعْجَبُونَ recital
wasting your life سَئِدُونَ and you are وَاَنْتُمْ weep بْكُونَ not
so fall you down in prostration فَاَتَجِدُوا in pastime and amusements
and worship Him وَاَعْبُدُوْا to Allah اللّٰهِ

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent]. 54. So, there covered them that which did cover (i.e. torment with stones). 55. Then which of the Graces of your Lord (O man!) will you doubt? 56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. 57. The Day of Resurrection draws near. 58. None besides Allâh can avert it (or advance it or delay it). 59. Do you then wonder at this recitation (the Qur'ân)? 60. And you laugh at it and weep not, 61. Wasting your (precious) lifetime in pastime and amusements (singing). 62. So, fall you down in prostration to Allâh and worship Him (Alone).

سُورَةُ الْقَمَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ ۖ وَأَنشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَعِزٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْآيَاتِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُنْذِرُ ﴿٥﴾ فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَىٰ شَيْءٍ نَّكِرٍ ﴿٦﴾ خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَاسِرٌ ﴿٨﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾

and has been cleft asunder ۖ وَأَنشَقَّ the Hour السَّاعَةُ has drawn near أَقْرَبَتِ they ۖ اَلْقَمَرُ ﴿١﴾ the moon وَإِن يَرَوْا آيَةً they see يُعْرَضُوا a sign وَيَقُولُوا سِحْرٌ مُّسْتَعِزٌّ magic and say ۖ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ and they denied and followed أَهْوَاءَهُمْ their own ۖ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ matter and every ۖ وَلَقَدْ will be settled ۖ حِكْمَةٌ بَالِغَةٌ wisdom wherein is ۖ فَمَا تُنْذِرُ benefit (them) ۖ فَقَوْلٌ warners ۖ خُشْعًا a terrible thing ۖ يَخْرُجُونَ their eyes will be humbled ۖ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ locusts as if they were ۖ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ the graves ۖ كَذَّبُوا عَبْدَنَا the caller ۖ مُهْطِعِينَ Hastening spread abroad ۖ يَقُولُ الْكَافِرُونَ the disbelievers ۖ هَذَا يَوْمٌ عَاسِرٌ a Day this is

of Noah نُوحِ the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ hard
A مَكْذُوبًا and said وَقَالُوا our slave عَبْدًا they rejected
and he was insolently rebuked and threatened وَأَزْدَجَرَ ١٥ madman

Sûrat Al-Qamar

(The Moon) LIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: "This is continuous magic." 3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ ١٥ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ١٦ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٧ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ١٨ فَجَرَوْا بِأَعْيُنِنَا جَزَاءَ لِمَن كَانَ كُفِرَ ١٩ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّذَكِّرٍ ٢٠ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ٢١ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ٢٢

have been overcome مَغْلُوبٌ I أَنِّي his Lord رَبَّهُ so he invoked دَعَا
فَأَنْتَصِرْ ١٥ so help (me) فَفَتَحْنَا ١٦ the gates أَبْوَابَ السَّمَاءِ
and we وَفَجَّرْنَا ١٦ pouring forth مُنْهَرٍ ١٦ of heaven بِمَاءٍ
so فَالْتَقَى ١٥ with springs عُيُونًا ١٥ the earth الْأَرْضَ caused to gush forth
predestined قَدْ قُدِرَ ١٧ a matter أَمْرٍ ١٧ for the waters عَلَى ١٧ the waters
planks أَلْوَاحٍ ١٨ made of ذَاتِ ١٨ on and We carried him وَحَمَلْنَاهُ ١٨

وَدُّرٍ ۞ under Our eyes بِأَعْيُنِنَا floating نَجْرِي and nails ۞
 and رَجَاكَ ۞ rejected ۞ had been كَانَ for him who لَنْ a reward
 then is there فَهَلْ as a sign بَلَّغْ We have left this ۞ indeed
 any مُذَكِّرٍ ۞ that will remember ۞ كَانَ then how فَكَيْفَ
 We ۞ and indeed رَجَاكَ ۞ and My Warnings ۞ وَنَذِيرٍ ۞ My Torment
 to understand and remember لِلذِّكْرِ ۞ Quran ۞ have made easy
 that will remember ۞ مُذَكِّرٍ ۞ any ۞ then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My Torment and My Warnings? 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۞ تَنْزِعُ النَّاسَ
 كَانَتْهُمْ أَعْجَارُ نَخْلِ مُنْفَعِرٍ ۞ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۞ كَذَّبَتْ
 ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرًا مِّثْلَنَا وَجَدْنَا نَبِيِّنَاهُ إِنَّا إِذًا لَفِي ضَلَالٍ مُّبِينٍ ۞ أَلَمْ يَأْتِ الْذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ
 كَذَّابٌ أَشِرٌّ ۞

My Tormēt عَذَابِي was كَانَ then how فَكَيْفَ Ad عَادٌ denied كَذَّبَتْ
 against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My Warnings ۞ وَنَذِيرِ ۞
 of evil omen نَحْسٍ a day يَوْمٍ on فِي furious صَرْصَرًا wind رِيحًا them
 the men النَّاسَ plucking out تَنْزِعُ and continuous calamity ۞ مُّسْتَمِرٍّ ۞
 كَانَتْهُمْ ۞ of date-palms نَخْلٍ stems أَعْجَارُ as if they were ۞
 and وَنَذِيرِ ۞ My Torment عَذَابِي was كَانَ then how فَكَيْفَ uprooted
 the الْقُرْآنَ We have made easy يَسَّرْنَا and indeed رَجَاكَ ۞ My Warnings
 then is there فَهَلْ to understand and remember لِلذِّكْرِ ۞ Quran ۞
 Thamud ثَمُودُ denied كَذَّبَتْ that will remember ۞ مُذَكِّرٍ ۞ any

(people) بِالْأَثَرِ ﴿٢٧﴾ the warnings فَقَالُوا for they said أَشَرًا a man truly إِنَّا that we are to follow نَجْعُمُ alone وَجِدْنَا from among us and distress or وَضَعُوا error in لَفِي then إِنَّا we should be from يَتِينًا the Reminder عَلَيْهِ to him مِنْ is sent إِلَيْهِ madness among us بَلْ he is هُوَ كَذَّابٌ a liar أَشَرٌ ﴿٢٨﴾ an insolent

18. 'Ad (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My Torment and My Warnings? 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamûd (people also) belied the warnings. 24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sâlih ؑ) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَيْثَرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا النَّاقَةَ فَنَنَظِّرُ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَنَبَيِّتُهُمْ أَنَّ الْمَاءَ فِيسْمَةٍ بَيْنَهُمْ كُلُّ يَرْبُو تُحَضَّرُ ﴿٢٨﴾ فَادَّأَوْ صَاحِبَهُمْ فَتَعَاطَى فَمَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَبِيحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحُمُرِ ﴿٣١﴾ وَلَقَدْ بَنَيْنَا الْفُرْكَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٣٢﴾

سَيَعْلَمُونَ غَدًا they will come to know مَنِ الْكَذَّابُ who is the insolent one الْأَيْثَرُ ﴿٢٦﴾ the liar are sending مُرْسِلُوا verily we إِنَّا the she-camel فَنَنَظِّرُ the test لَهُمْ as a test فَارْتَقِبْهُمْ for them وَاصْطَبِرْ ﴿٢٧﴾ and be patient وَنَبَيِّتُهُمْ and inform them أَنَّ the water فِيسْمَةٍ is to be shared بَيْنَهُمْ between them كُلُّ (one) being established (by turns) تُحَضَّرُ ﴿٢٨﴾ to drink يَرْبُو right) فَادَّأَوْ but they called صَاحِبَهُمْ their comrade فَتَعَاطَى and he took فَمَقَرَ ﴿٢٩﴾ and killed her فَكَيْفَ then how كَانَ عَذَابِي was My torment وَنَذِيرِ ﴿٣٠﴾ We sent عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My warnings فَكَانُوا a single وَاحِدَةً Torment (awful cry) صَبِيحَةً and كَهَشِيمِ like the dry stubble الْحُمُرِ ﴿٣١﴾ of a fence builder وَلَقَدْ and الْفُرْكَانَ the Ouran بَنَيْنَا We have made easy مُدْكِرٍ the

that **تَذَكَّرُ** any **مِنْ** then is there **فَهَلْ** understand and remember
will remember

26. Tomorrow they will come to know who is the liar, the insolent one! 27. Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih **صَالِحٌ**), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My Torment and My Warnings? 31. Verily, We sent against them a single *Saiyah* (torment — awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ **﴿٢٦﴾** إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ **﴿٢٧﴾** نِعْمَةٌ مِنَّا بِكَيْدِكُمْ ۚ كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ **﴿٢٨﴾** وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ ۚ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرٍ **﴿٢٩﴾** وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُسْتَقِرٌّ **﴿٣٠﴾** فَذُوقُوا عَذَابِي وَنُذِرٍ **﴿٣١﴾** وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ **﴿٣٢﴾**

كَذَّبَتْ قَوْمُ the people لُوطٍ of Lot **بِالنَّذْرِ** **﴿٢٦﴾** the warnings **﴿٢٧﴾** **﴿٢٨﴾** denied **﴿٢٩﴾** violent storm of **حَاصِبًا** against them **﴿٣٠﴾** We sent **﴿٣١﴾** verily **﴿٣٢﴾** whom we **﴿٣٣﴾** of Lot **﴿٣٤﴾** the family **﴿٣٥﴾** **﴿٣٦﴾** except **﴿٣٧﴾** stones **﴿٣٨﴾** **﴿٣٩﴾** saved **﴿٤٠﴾** as a favour **﴿٤١﴾** in the last hour of the night **﴿٤٢﴾** **﴿٤٣﴾** **﴿٤٤﴾** him who **﴿٤٥﴾** We reward **﴿٤٦﴾** thus **﴿٤٧﴾** **﴿٤٨﴾** Us **﴿٤٩﴾** from **﴿٥٠﴾** **﴿٥١﴾** he had warned them **﴿٥٢﴾** and indeed **﴿٥٣﴾** gives thanks **﴿٥٤﴾** the warnings **﴿٥٥﴾** but they did doubt **﴿٥٦﴾** **﴿٥٧﴾** (of) Our grasp **﴿٥٨﴾** **﴿٥٩﴾** and indeed **﴿٦٠﴾** and **﴿٦١﴾** **﴿٦٢﴾** **﴿٦٣﴾** they sought to lure (him) **﴿٦٤﴾** about **﴿٦٥﴾** then taste **﴿٦٦﴾** their eyes **﴿٦٧﴾** so We blinded **﴿٦٨﴾** his guest **﴿٦٩﴾** and verily **﴿٧٠﴾** and My Warnings **﴿٧١﴾** **﴿٧٢﴾** My Torment **﴿٧٣﴾** you **﴿٧٤﴾** torment **﴿٧٥﴾** early **﴿٧٦﴾** seized them in the morning **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** an abiding **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** then taste you **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** my torment **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** and my warnings **﴿٨٩﴾** **﴿٩٠﴾** and indeed **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** We have made easy **﴿٩٤﴾** **﴿٩٥﴾** and indeed **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** then is there **﴿٩٩﴾** to understand and remember **﴿١٠٠﴾** the Quran **﴿١٠١﴾** **﴿١٠٢﴾** **﴿١٠٣﴾** any **﴿١٠٤﴾** **﴿١٠٥﴾**

33. The people of Lût (Lot) belied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My Torment and My Warnings." 40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿١١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿١٢﴾ أَكْثَرُكُمْ خَيْرٌ مِنْ أُولَئِكَمْ أَمْ لَكُمْ
بَرَاءَةٌ فِي الزُّبُرِ ﴿١٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿١٤﴾ سَيُهْرَجُونَ وَيُوَلُّونَ الْدُبُرَ ﴿١٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ
أَذَىٰ وَأَمْرٌ ﴿١٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿١٨﴾ إِنَّا كُلَّ
شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾

of Pharaoh **آلَ** the people **جَاءَ** and indeed **وَلَقَدْ**
all **كُلِّهَا** Our Signs **بِآيَاتِنَا** (they) denied **كَذَّبُوا** warnings **﴿١١﴾**
with a Seizure **أَخَذَ** so We seized them **فَأَخَذْنَاهُمْ** (every one thereof)
All-Capable to carry out what He **﴿١٢﴾** of All-Mighty **عَزِيزٌ**
these **أُولَئِكَ** than **خَيْرٌ** are your disbelievers **أَكْثَرُكُمْ** wills
the Divine **﴿١٣﴾** in **فِي** an immunity **بَرَاءَةٌ** have you **لَكُمْ** or **أَمْ**
a great **جَمِيعٌ** we are **نَحْنُ** do they say **يَقُولُونَ** or **أَمْ** Scriptures
will be put to **سَيُهْرَجُونَ** and we shall be victorious **﴿١٤﴾** multitude
﴿١٥﴾ and they will show **وَيُوَلُّونَ** (their) multitude **لَجَمْعٌ** flight
their **مَوْعِدُهُمْ** the Hour is **السَّاعَةُ** nay, but **بَلِ** (their) backs
will be more grievous **أَذَىٰ** and the Hour **وَالسَّاعَةُ** appointed time
(are) **﴿١٦﴾** the criminals **الْمُجْرِمِينَ** verily **إِنَّ** and more bitter **﴿١٧﴾**
they will **يُسْحَبُونَ** the Day **يَوْمَ** and will burn **﴿١٨﴾** error **وَسُعُرٍ** in
ذُوقُوا their faces **وُجُوهِهِمْ** on **عَلَىٰ** the Fire **النَّارِ** in **فِي** be dragged
all **كُلِّ** verily we **﴿١٩﴾** of Hell **سَقَرَ** touch **مَسَّ** taste you
with divine preordainments **﴿٢٠﴾** We have created **خَلَقْنَاهُ** things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلْتَجِ بِالْبَصْرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكُرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْنَدٍ ﴿٥٥﴾

وَمَا أَمْرُنَا but وَحْدَةً (measure) and indeed وَلَقَدْ of an eye بِالْبَصْرِ ﴿٥٠﴾ as the twinkling كَلْتَجِ one then is there أَهْلَكْنَا أَشْيَاعَكُمْ We have destroyed فَهَلْ your likes مِنْ مَذْكُرٍ ﴿٥١﴾ any that will remember وَكُلُّ شَيْءٍ and each فَعَلُوهُ everything (is noted) in فِي they have done الزُّبُرِ ﴿٥٢﴾ and big وَكَبِيرٍ small and everything صَغِيرٍ and everything وَكُلُّ records (the جَنَّاتٍ (will be) in فِي the pious التَّقِينَ verily إِنَّ is written a مَقْعَدٍ in فِي and Rivers (Paradise) وَنَهَرٍ ﴿٥٤﴾ midst of) Gardens عِنْدَ of truth (Paradise) صِدْقٍ seat a King مُقْنَدٍ ﴿٥٥﴾ Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22. and its footnote). 54. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

سُورَةُ الرَّحْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤ وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ ⑥ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑦ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ⑨ وَالْأَرْضَ وَضَعَهَا لِلْأَنْسَارِ ⑩ فِيهَا فَكِكُمْ ⑪ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑫

the الرَّحْمَنُ ① He taught عَلَّمَ the Most Gracious (Allah) ② He taught him عَلَّمَهُ man ③ He created خَلَقَ Quran
and the moon وَالْقَمَرُ eloquent speech ④ الْبَيَانَ ⑤ the sun الشَّمْسُ and the trees وَالشَّجَرُ and the star النَّجْمُ for reckoning بِحُسْبَانٍ
He has رَفَعَهَا and the heaven وَالسَّمَاءَ both prostrate ⑥ يَسْجُدَانِ ⑦ He has set up وَوَضَعَ raised it high
the balance ⑦ الْمِيزَانَ and He has set up ⑧ أَلَّا the balance ⑧ تَطْغَوْا that not
the balance ⑧ الْمِيزَانَ in ⑧ تَطْغَوْا you may transgress ⑧ أَلَّا the balance ⑧ تَطْغَوْا that not
and ⑧ تَطْغَوْا with equity بِالْقِسْطِ the weight الْوَزْنَ and observe وَأَقِيمُوا
and the ⑨ الْمِيزَانَ the balance ⑨ تَطْغَوْا make deficient ⑨ تَطْغَوْا do not
there in ⑩ الْأَنْسَارِ he has put it ⑩ تَطْغَوْا earth
⑪ فَكِكُمْ (with) ⑪ تَطْغَوْا and date-palms ⑪ تَطْغَوْا fruits ⑪ تَطْغَوْا are
sheathed fruit-stalks ⑫

Sûrat Ar-Rahmân (The Most Gracious). LV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! 2. He has taught (you mankind) the Qur'ân (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate

themselves (to Allâh. See V.22:18). [Tafsir Ibn Kathir] 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَالْعَبْتُ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٢﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ
كَالْفَخَّارِ ﴿١١﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٤﴾ رَبُّ الشَّرْقَيْنِ وَرَبُّ
الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ يَبْتَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder الْعَصْفِ with ذُو and corn الْعَبْتُ
the رَیْحَانُ ﴿١٣﴾ and sweet-scented plants فَبِأَيِّ then which of
رَبِّكُمَا Blessings of your Lord تُكَذِّبَانِ ﴿١٢﴾ will you both deny خَلَقَ
sounding clay صَلْصَلٍ from الْإِنْسَانَ He created
كَالْفَخَّارِ ﴿١١﴾ and He created وَخَلَقَ like the clay of pottery
فَبِأَيِّ fire نَارٍ ﴿١٥﴾ of smokeless flame مَرِجٍ from the jinns
will تُكَذِّبَانِ ﴿١٤﴾ of your Lord رَبِّكُمَا blessings آلَاءِ then which of
of the two easts الشَّرْقَيْنِ (He is) the Lord رَبُّ you both deny
آلَاءِ then which of فَبِأَيِّ of the two wests الْمَغْرِبَيْنِ ﴿١٧﴾ and the Lord
He رَبِّكُمَا Blessings of your Lord تُكَذِّبَانِ ﴿١٨﴾ will you both deny
meeting together يَلْتَقِيَانِ ﴿١٩﴾ the two seas الْبَحْرَيْنِ has let loose
which يَبْتَهُمَا none (of them) لَا is a barrier بَرْزَخٌ between them
can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي

الْبَحْرِ كَالْأَعْلَمِ ﴿١١﴾ فَإِنِّي ءَأْتِيكُمْ بِكُرْحٍ كَدَّابٍ ﴿١٢﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٣﴾ وَسَبَّحْتَ بِحَمْدِ رَبِّكَ ذُرَّ الْجَلَلِ ﴿١٤﴾ وَالْإِكْرَامِ ﴿١٥﴾ فَإِنِّي ءَأْتِيكُمْ بِكُرْحٍ كَدَّابٍ ﴿١٦﴾ يَسْأَلُهُمْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿١٧﴾

فَيَأْتِيْهِمَا of your Lord تَكْذِبَانِ the blessings اِلَّا then which of فَيَأْتِيْهِمَا pearl of them both يَتَخَفَتَانِ come out will you both deny تَكْذِبَانِ the blessings اِلَّا then which of فَيَأْتِيْهِمَا and coral وَالْمَرْحَاتُ ۝۱۱ of your Lord تَكْذِبَانِ will you both deny وَآلِهٖ and His are الْجَوَارِ the ships الْفُلُكُ in فِي going and coming اِلَّا the ships of your تَكْذِبَانِ blessings اِلَّا then which of فَيَأْتِيْهِمَا like mountains is عَلِيْهَا who كُلُّ everyone تَكْذِبَانِ Lord will you both deny ۝۱۲ on it (earth) and will abide forever وَتَبْقَى will perish ۝۱۳ Face of your Lord رَجَا full of دُرُّ of your Lord رَجَا and the blessings اِلَّا then which of فَيَأْتِيْهِمَا honor of your Lord تَكْذِبَانِ ۝۱۴ will you both deny ۝۱۵ in day يَوْمِ every كُلُّ and on the earth وَالْاَرْضُ the heavens السَّمٰوٰتِ in هُوَ He فِي (in) ۝۱۶ is (to bring forth) a matter

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 O you أَيُّهُ to you لَكُمْ We shall attend سَتَفْعُ will you both deny
 the مَالَهُ then which of فَيَايَ two classes (jinns and men) التَّفْلَانِ ﴿٣٠﴾
 will you both deny تَكْذِبَانِ ﴿٣١﴾ of your Lord رَبِّكُمَا blessings
 you have اسْتَطَقْتُمْ if and men وَالْإِنْسِ of jinns O assembly
 of the السَّمَوَاتِ the zones مِنْ أَقْطَارِ to pass beyond أَنْ تَقْضُوا power
 but not لَا then pass (them) فَاتَّقُوا and the earth وَالْأَرْضِ heavens
 with تَقْضُونَ except إِلَّا you will be able to pass (them) تَقْضُونَ
 of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ authority
 against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny تَكْذِبَانِ ﴿٣٢﴾
 and brass وَنَحَاسَ fire نَارِ of smokeless flames both
 you will be able to defend yourselves تَنْصِرَانِ ﴿٣٣﴾ and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of
 the Blessings of your Lord will you both (jinn and men) deny? 33. O assembly of
 jinn and men! If you have power to pass beyond the zones of the heavens and the
 earth, then pass beyond (them)! But you will never be able to pass them, except
 with authority (from Allâh)! 34. Then which of the Blessings of your Lord will
 you both (jinn and men) deny? 35. There will be sent against you both, smokeless
 flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٤﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٥﴾ فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٦﴾
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٧﴾ فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٨﴾ يَعْرِفُ الْمُجْرِمُونَ بِسِمَتِهِمْ فَيَوْحَدُ
 بِالنَّارِ وَالْأَقْدَامِ ﴿٣٩﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 is sent asunder انْشَقَّتِ then when فَإِذَا will you both deny
 like كَالدِّهَانِ rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven
 of رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ red-oil or red hide
 لَا so on that day فَيَوْمَئِذٍ will you both deny تَكْذِبَانِ ﴿٣٤﴾ your Lord
 of إِنْسٌ his sin ذَنْبِهِ as to عَنْ question will be asked لَا يُسْأَلُ no

the blessings **مَا لَآ** then which of **فَيَايَ** jinn **جَانُّ** nor **وَلَا** man
will be **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ** will you both deny **يَعْرِفُ**
and **الْمُجْرِمُونَ** known criminals, sinners **بِأَسْمِهِمْ** by their marks **فَيُؤْخَذُ**
and (their) **وَالْأَعْنَاقُ** by (their) forelocks **بِالنَّوْصَى** they will be seized
feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil,
or red hide – (See V.70:8) 38. Then which of the Blessings of your Lord will you
both (jinn and men) deny? 39. So, on that Day no question will be asked of man or
jinni as to his sin, [because they have already been known from their faces either
white (dwellers of Paradise — true believers of Islamic Monotheism) or black
(dwellers of Hell — polytheists; disbelievers, criminals)]. 40. Then which of the
Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimûn*
(polytheists, criminals, sinners) will be known by their marks (black faces), and
they will be seized by their forelocks and their feet.

فَيَايَ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ **هَذِهِ** **جَهَنَّمُ** **الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ** **يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ مَّاءٍ** **فَيَايَ مَا لَآ رَبِّكُمْ**
تُكَذِّبَانِ **وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ** **فَيَايَ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ** **ذَوَاتَا أَفْنَانٍ** **فَيَايَ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ**
فِيهَا عَيْنَانِ تَجْرِيَانِ **فَيَايَ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ**

فَيَايَ the blessings **مَا لَآ** then which of **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
which **جَهَنَّمُ** Hell **الَّتِي يُكَذِّبُ** will you both deny
the criminals, sinners polytheists **الْمُجْرِمُونَ** (with it) **بِهَا** denied
and **يَطُوفُونَ** between it (Hell) **بَيْنَهَا** they will go around
then which of **فَيَايَ** water **مَّاءٍ** the boiling hot **حَمِيمٍ** (between)
will you both deny **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
وَلَمَنْ خَافَ and for him **مَقَامَ** who fears **رَبِّهِ** the standing (before)
the **جَنَّاتٍ** his Lord **فَيَايَ** will be two gardens
رَبِّكُمْ blessings of your Lord **تُكَذِّبَانِ** will you both deny
the **أَفْنَانٍ** with **فَيَايَ** spreading branches
in **فِيهَا** will you both deny **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
then which of **فَيَايَ** will be flowing **تَجْرِيَانِ** two springs **عَيْنَانِ** them

will you both ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.
 44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَوْجَانِ ﴿٥٢﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُشْكِبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانِ ﴿٥٤﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَصِيرَتٌ أَلْطَرَفِ لَمْ يَطْمِئِنَّهُنَّ إِسْ قَبْلَهُنَّ وَلَا جَانِ ﴿٥٦﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَانْتَهُنَّ أَلْباقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

in فِيهِمَا of them (both) مِنْ of كُلِّ every kind فَاكِهَةٍ fruit رَوْجَانِ ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي pairs couches مُشْكِبِينَ will you both deny ﴿٥٣﴾ on فُرُشٍ reclining عَلَى whose inner livings (will be) بَطَائِنُهَا of إِسْتَبْرَقٍ silk brocade وَحَى will be near at دَانِ ﴿٥٤﴾ of the two Gardens الْجَنَّتَيْنِ and the fruits of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي hand will be قَصِيرَتٌ wherein فِيهِنَّ will you both deny ﴿٥٥﴾ not لَمْ (their) glances (upon their husbands) أَلْطَرَفِ restraining and بَطْمِئِنَّهُنَّ has touched them إِسْ man قَبْلَهُنَّ before them وَلَا they are like (in كَانْتَهُنَّ will you both deny ﴿٥٦﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي and coral وَالْمَرْجَانُ ﴿٥٨﴾ rubies beauty) أَلْباقُوتُ ﴿٥٧﴾ will you both deny ﴿٥٩﴾ of your Lord رَبِّكُمَا the blessings

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٥٥﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٥٦﴾ وَمِنْ دُونِهِمَا جَنَّاتٌ ﴿٥٧﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٥٨﴾ مُدَاهِمَتَانِ ﴿٥٩﴾ فِيهِمَا عِصْيَانٌ نَضَّخَتَانِ ﴿٦٠﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦١﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرِيَّانٌ ﴿٦٢﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦٣﴾ فِيهِمَا حَيْرَتٌ حِسَانٌ ﴿٦٤﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦٥﴾

تُكَذِّبُونَ ﴿٦٦﴾

مَلْ جَزَاءُ is reward for good other than good ﴿٥٥﴾ then which of good of your Lord the blessings ﴿٥٦﴾ besides these two will you both deny ﴿٥٧﴾ the blessings ﴿٥٨﴾ then which of good are two other Gardens dark ﴿٥٩﴾ will you both deny ﴿٦٠﴾ of your Lord ﴿٦١﴾ the blessings ﴿٦٢﴾ then which of green (in colour) your Lord ﴿٦٣﴾ in them (both) will you both deny ﴿٦٤﴾ gushing forth water (will be) two springs will of your Lord the blessings ﴿٦٥﴾ which of and fruits ﴿٦٦﴾ you both deny ﴿٦٧﴾ then which of and pomegranates ﴿٦٨﴾ date-palms will you both deny ﴿٦٩﴾ of your Lord the blessings good and beautiful ﴿٧٠﴾ (will be) fair (wives) there in ﴿٧١﴾ of your Lord the blessings ﴿٧٢﴾ then which of good will you both deny

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In

them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُرِّمَتْ مَقْصُورَتٌ فِي الْبَنَائِمِ ﴿٦٧﴾ أَيُّ مَالِئِ رَبِّكَمَا تُكَذِّبَانِ ﴿٦٨﴾ لَمْ يَطْمِئِنَّ عَنْ قَبْلِهِمْ وَلَا جَانٌّ ﴿٦٩﴾ أَيُّ رَبِّكَمَا تُكَذِّبَانِ ﴿٧٠﴾ مُتَكِبِينَ عَلَى رَفْرَفٍ خُضِرَ وَعَبَقَرِي حَسَانٍ ﴿٧١﴾ أَيُّ مَالِئِ رَبِّكَمَا تُكَذِّبَانِ ﴿٧٢﴾ تَبَرَّكَ أَسْمُ رَبِّكَ ذِي الْبَلَدِلِ وَالْإِكْرَامِ ﴿٧٣﴾

حُرِّمَتْ مَقْصُورَتٌ Houris (fair females) in فِي restrained رَبِّكَمَا the blessings of your pavilions أَيُّ then which of رَبِّكَمَا the blessings Lord تُكَذِّبَانِ will you both deny لَمْ not يَطْمِئِنَّ has touched عَنْ قَبْلِهِمْ man إِنْ them will جَانٌّ and no رَبِّكَمَا of your Lord تُكَذِّبَانِ then which of the blessings of your Lord تُكَذِّبَانِ you both deny مُتَكِبِينَ reclining عَلَى on رَفْرَفٍ cushions خُضِرَ green وَعَبَقَرِي and mattresses حَسَانٍ rich beautiful أَيُّ then will you تُكَذِّبَانِ of your Lord أَيُّ which of the blessings of your Lord تُكَذِّبَانِ the name أَسْمُ blessed is تَبَرَّكَ both deny ذِي of your Lord رَبِّكَ the name and Honor وَالْإِكْرَامِ Majesty Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinni has had *Tamth* before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ الْوَاقِعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعِنِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

فَكَانَتْ هَبَاءً مُتَّبَثًا ۖ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۚ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۖ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۖ وَالسَّابِقُونَ السَّابِقُونَ ۖ أُولَٰئِكَ الْمُقَرَّبُونَ ۚ فِي جَنَّاتِ النَّعِيمِ ۖ ثَلَاثَةٌ مِنْ الْأَوَّلِينَ ۚ

إذا when وَقَعَتْ the Event (Day of Resurrection) الْوَاقِعَةُ befalls
 لَيْسَ if لَا يَقْضِيهَا not رَاقِبَةً of its befalling كَاذِبَةً (can be) denying خَافِضَةً
 will be shaken رُجَّتْ when إِذَا it will exalt رَافِعَةً will bring low
 and will be رُجَّتْ with a terrible shake رَجَا the earth الْأَرْضُ
 so they will be فَكَانَتْ to dust بَسًا the mountains الْجِبَالُ powdered
 and you will be وَكُنْتُمْ floating مُتَّبَثًا dust particles هَبَاءً become
 on the right الْمَيْمَنَةِ so those فَأَصْحَابُ (in) three ثَلَاثَةً kinds أَزْوَاجًا
 on the Right Hand الْمَيْمَنَةِ (will be) those أَصْحَابُ who مَا hand
 (will be) who are مَا on the Left Hand الشِّمَالِ and those وَأَصْحَابُ
 and those foremost وَالسَّابِقُونَ on the Left Hand السَّابِقُونَ be) those
 will be nearest (to) الْمُقَرَّبُونَ those أُولَٰئِكَ will be foremost السَّابِقُونَ
 a multitude ثَلَاثَةٌ of Delight النَّعِيمِ the Gardens جَنَّاتٍ in فِي Allah)
 the first generations الْأَوَّلِينَ from مِنْ (will be)

Sûrat Al-Wâqî'ah

(The Event) LVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls — 2. And there can be no denial of its befalling — 3. Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to

embrace Islâm] will be foremost (in Paradise). 11. These will be the nearest (to Allâh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١١﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٢﴾ مُتَجِدِّينَ عَلَيْهَا مُنْقَلِبِينَ ﴿١٣﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٤﴾ بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٥﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ﴿١٦﴾ وَفَنَكِهِمْ مِّمَّا يَتَخِفَتُونَ ﴿١٧﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٨﴾
وَحُورٌ عِينٌ ﴿١٩﴾ كَأَمْثَلِ اللَّوْلِيِّ الْمَكْنُونِ ﴿٢٠﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

the later generations ﴿١١﴾ from مِّن and a few (will be) وَقَلِيلٌ
عَلَى سُرُرٍ on thrones مَّوْضُونَةٍ ﴿١٢﴾ (of) gold and precious stones مُتَجِدِّينَ
will go عَلَيْهَا reclining مُنْقَلِبِينَ ﴿١٣﴾ face to face يَطُوفُ
round (serving) وِلْدَانٌ boys مُخَلَّدُونَ ﴿١٤﴾ immortal بِأَكْوَابٍ
with cups وَأَبَارِيقَ and jugs وَكَأْسٍ from مِّن and a glass
they will get any aching of the يُصَدَّعُونَ neither لَا flowing wine
they will get any يُنْفَوْنَ ﴿١٦﴾ and nor وَلَا wherefrom عَنْهَا head
they may وَفَنَكِهِمْ from what مِّمَّا and fruit يَتَخِفَتُونَ ﴿١٧﴾ intoxication
وَلَحْمِ and the flesh طَيْرٍ of fowls مِّمَّا يَشْتَهُونَ ﴿١٨﴾ chose
with wide عِينٌ ﴿١٩﴾ and Houris (fair females) وَحُورٌ they desire
كَأَمْثَلِ like unto اللَّوْلِيِّ pearls الْمَكْنُونِ ﴿٢٠﴾ preserved جَزَاءً
they do بِمَا a reward كَانُوا used to do يَعْمَلُونَ ﴿٢١﴾

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٢﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٣﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٤﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٥﴾
وَطَلْحٍ مَّنْضُودٍ ﴿٢٦﴾ وَظِلٍّ مَّمْدُودٍ ﴿٢٧﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٢٨﴾ وَفَنَكِهِمْ كَثِيرٌ ﴿٢٩﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٠﴾ وَفُورٍ
مَّرْفُوعَةٍ ﴿٣١﴾ إِنَّا أَنشَأْنَهُمْ إِنْسَاءً ﴿٣٢﴾ جَعَلْنَهُمْ أَزْوَاجًا ﴿٣٣﴾ عُرُثًا أَزْوَاجًا ﴿٣٤﴾

nor vain talk ^{لَا} therein ^{فِيهَا} will they hear ^{يَسْمَعُونَ} not ^{لَا}
of Salam ^{سَلَامًا} the saying ^{قِيلَ} but ^{إِلَّا} any sinful speech ^{تَأْتِيهَا} ⁽²⁵⁾
on the ^{الْيَمِينِ} and those ^{وَأَصْحَابُ} Salam ^{سَلَامًا} ⁽²⁶⁾ (greetings with peace)
on the Right ^{الْيَمِينِ} those ^{أَصْحَابُ} who are ^{مِنَ} the Right Hand
and ^{وَطَلْحَ} thornless ^{مَنْحُشُورَ} ⁽²⁷⁾ lote-trees ^{بَيْنَ} among ^{فِي} Hand
with fruits piled one above another ^{مَنْشُورَ} ⁽²⁸⁾ banana trees
^{وَبِ} and by water ^{وَمَاءٍ} long-extended ^{مَمْدُودَ} ⁽²⁹⁾ and (in) shade
not ^{لَا} in plenty ^{كثِيرَ} ⁽³⁰⁾ and fruit ^{وَفَلَاحَهُ} flowing constantly
(their) supply ^{مَقْطُوعَ} and not ^{وَلَا} whose season is limited ⁽³¹⁾
raised ^{مَرْفُوعَ} ⁽³²⁾ and (on) couches or thrones ^{وَفُرُشٍ} will be cut off
of special ^{إِنشَاءَ} ⁽³³⁾ We have created them ^{أَنشَأْنَهُنَّ} verily ^{إِنَّا} high
loving (their ^{عُرَّتَا} ⁽³⁴⁾ virgins ^{أَبْكَارًا} ⁽³⁵⁾ and made them ^{جَعَلْنَهُنَّ} creation
equal in age ^{أَزْوَاجًا} ⁽³⁶⁾ husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salâm! Salâm!* (greetings with peace)! 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33. Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا أَصْحَابَ الْيَمِينِ ^(٢٥) ثَلَاثَةٌ ^(٢٦) مِنَ الْأَوَّلِينَ ^(٢٧) وَثَلَاثَةٌ ^(٢٨) مِنَ الْآخِرِينَ ^(٢٩) وَأَصْحَابُ الشِّمَالِ ^(٣٠) مَا أَصْحَابُ الشِّمَالِ ^(٣١) فِي سَمُورٍ
وَحَمِيمٍ ^(٣٢) وَطَلْحٍ ^(٣٣) مِنْ يَمُورٍ ^(٣٤) لَا بَارِدٍ وَلَا كَرِيمٍ ^(٣٥) إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ^(٣٦) وَكَانُوا يُصْرَفُونَ عَلَى الْجَنَّتِ
الْعَظِيمِ ^(٣٧) وَكَانُوا يَقُولُونَ أَيُّدَا مِنَّا وَكُنَّا شُرَكَاءَ وَعِظْمَا ^(٣٨) إِنَّا لَمَبْعُوثُونَ ^(٣٩) أَوْ آبَاؤُنَا الْأَوَّلُونَ ^(٤٠) قُلْ إِنَّ الْأَوَّلِينَ
وَالْآخِرِينَ ^(٤١) لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ^(٤٢)

لَا أَصْحَابَ الْيَمِينِ ^(٢٥) on the Right Hand ^(٢٦) ثَلَاثَةٌ a multitude
and a ثَلَاثَةٌ the first generations ^(٢٧) مِنَ الْأَوَّلِينَ (will be)

وَأَصْحَابُ the later generations ٱلْآخِرِينَ ۝۳۸ from multitude (will be) on ٱلْأَشْيَآءِ those أَصْحَابُ who ٱلَّذِينَ on the Left Hand and those and boiling ٱلْجَمْرِ fierce hot wind in ٱلْيَمِينِ the Left Hand neither ٱلْأَسْوَدُ black smoke of ٱلْظِلِّ and shadow water ٱلْبَارِدِ cool وَلَا nor كَرِيمٌ ۝۳۹ good إِنَّمَا they كَانُواْ (were) قَبْلَ before مُتْرَفِينَ ۝۴۰ that دَانُواْ indulged in luxury وَكَانُواْ and were يُصِرُّونَ persisting in ٱلْعَظِيمِ great ۝۴۱ sin وَلَئِنْ we die وَمَتَّعْنَا dust وَعَظَمْنَا indeed be resurrected ۝۴۲ shall we then ٱلْأَوَّلِينَ and bones say (O ٱلَّذِينَ our forefathers the first ۝۴۳ and also those of old ۝۴۴ verily ٱلَّذِينَ Muhammad) to ٱلْأَوَّلِينَ all will be surely gathered together ۝۴۵ of later time well known ۝۴۶ Day يَوْمَ appointed meeting

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? 48. "And also our forefathers?" 49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. 50. "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ ۝۵۱ لَا تَكُونُونَ مِن شَجَرٍ مِّن زُفُورٍ ۝۵۲ فَٱلَّذِينَ مِنهَا ٱلْأَبْطُونَ ۝۵۳ فَشَرُّونَ عَلَيْهِ ۝۵۴ مِنَ ٱلنَّعِيمِ ۝۵۵ فَشَرُّونَ شَرَبَ ٱلْهَيْمِ ۝۵۶ هَٰذَا تُرْفَعُونَ يَوْمَ ٱلَّذِينَ ۝۵۷ نَحْنُ خَآفَتُكُمْ فَلَوْلَا تُصَدِّقُونَ ۝۵۸ أَفَرَأَيْتُمْ مَا تُمْنُونَ ۝۵۹ مَا تَخْلُقُونَهُ أَمْ نَحْنُ ٱلْمَخْلُقُونَ ۝۶۰ نَحْنُ قَدَرْنَا بَيْنَكُمْ ٱلْمَوْتَ وَمَا نَحْنُ بِمُسْبِقِينَ ۝۶۱

ثُمَّ إِنَّكُمْ then أَيُّهَا the erring-ones الضَّآلُّونَ ۝۵۱ O verily you تَكُونُونَ the deniers لَا تَكُونُونَ of شَجَرٍ trees ۝۵۲

نَقُورُ ﴿٥١﴾ Zaqqum قَالِقُونَ then you will fill therewith الثُّبُورُ ﴿٥٢﴾ boiling of اللِّيمِ ﴿٥٣﴾ on it عَلَيْهِ and drink فَشْرِيُونَ (your) bellies thirsty الِّيمِ ﴿٥٤﴾ like drinking شَرَبَ so you will drink فَشْرِيُونَ water on the يَوْمَ الدِّينِ ﴿٥٥﴾ their entertainment تَرْتَلَمُ this will be هَكَذَا camels then why فَلَوْلَا created you خَلَقْنَكُمْ We نَحْنُ Day of Resurrection do not تُصَدِّقُونَ ﴿٥٦﴾ you believe أَفَرَأَيْتُمْ مَا do you see تَتَّبِعُونَ ﴿٥٧﴾ We نَحْنُ or أَمْ who create it مَنْ خَلَقْنَاهُ is it you مَا أَنتُمْ you emit الْخَالِقُونَ ﴿٥٨﴾ are the creators هُمْ قَدَرْنَا We نَحْنُ have decreed بَيْنَكُمْ the death أَلَمَوْتَ between you وَمَا and not نَحْنُ We (are) مَسْبُوقِينَ ﴿٥٩﴾ out raced

51. "Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)! 52. "You verily, will eat of the trees of *Zaqqûm*. 53. "Then you will fill your bellies therewith, 54. "And drink boiling water on top of it. 55. "And you will drink (that) like thirsty camels!" 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,

عَلَىٰ أَنْ يُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٥١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٥٣﴾ أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِقُونَ ﴿٥٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٥٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٥٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٥٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٥٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٥٩﴾

and عَلَىٰ أَنْ in أَنْ يُبَدِّلَ أَمْثَلَكُمْ We transfigure نُنْشِئَكُمْ your likes وَنُنْشِئَكُمْ and نَحْنُ (forms) that مَا in فِي create you لَا not تَعْلَمُونَ ﴿٥١﴾ you know وَلَقَدْ the النَّشْأَةَ you have known عَلِمْتُمْ and indeed the الْأُولَىٰ the creation تَذَكَّرُونَ ﴿٥٢﴾ why then not فَلَوْلَا first form you remember or take heed أَفَرَأَيْتُمْ مَا do you see تَحْرُثُونَ ﴿٥٣﴾ (the seed) that مَا you sow أَأَنْتُمْ are the الرَّازِقُونَ ﴿٥٤﴾ We نَحْنُ or أَمْ make it grow تَرْزُقُونَهُ you who لَوْ GROWERS We would surely make it لَجَعَلْنَاهُ We willed if نَشَاءُ حُطَبًا into dry pieces فَظَلَمْتُمْ and you would تَفَكَّهُونَ ﴿٥٥﴾ be regretful

nay, بَلْ indeed undone (ruined, punished) لَمْعَرُونَا ﴿٥٦﴾ we are
 the الْمَاءَ do you see أَفَرَأَيْتُمْ are deprived مَحْرُومُونَ ﴿٥٧﴾ we but
 who أَنْزَلْنَاهُ is it you مِمَّا أَنْتُمْ you drink تَشْرَبُونَ ﴿٥٨﴾ that water
 نَحْنُ or أَمْ the rain clouds الْمُنْزِلُ from مِنْ cause it to come down
 are the causers of it to come down الْمُنْزِلُونَ ﴿٥٩﴾ We

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) 66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ شَاءَ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٥٦﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٥٧﴾ مَا أَنْتُمْ أَشْجَرَتِهَا أَمْ أَنْتُمْ الْمُتَسِفُونَ ﴿٥٨﴾ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٥٩﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٠﴾ فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ﴿٦١﴾ وَإِنَّكُمْ لَقُْسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٦٢﴾

لَوْ شَاءَ if نَشَاءَ We willed جَعَلْنَاهُ We could make it أَجَاًا salt فَلَوْلَا do you see أَفَرَأَيْتُمُ you give thanks تَشْكُرُونَ ﴿٥٦﴾ why then do not النَّارَ the fire الَّتِي which تُورُونَ ﴿٥٧﴾ is it you مَا أَنْتُمْ أَشْجَرَتِهَا We or أَمْ the tree thereof شَجَرَتِهَا who made to grow a تَذْكِرَةً have made it جَعَلْنَاهَا We are the Growers الْمُتَسِفُونَ ﴿٥٨﴾ for the travellers وَمَتَاعًا and an article of use لِلْمُقْوِينَ ﴿٥٩﴾ then glorify بِاسْمِ your Lord الْعَظِيمِ ﴿٦٠﴾ by setting بِمَوْقِعِ I swear أَقْسَمُ so verily فَلَا ﴿٦١﴾ the Most-Great النُّجُومِ ﴿٦٢﴾ of the stars وَإِنَّكُمْ لَقُْسَمٌ and verily that is تَعْلَمُونَ if لَوْ oath great عَظِيمٌ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allâh)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily, that is indeed a great oath, if you but know.

إِنَّهٗ لَقُرْآنٌ كَرِيمٌ ﴿٧٠﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧١﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٢﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٧٣﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ﴿٧٤﴾ وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٧٥﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٧٦﴾ وَأَنْتُمْ حِينِيذٌ تَنْظُرُونَ ﴿٧٧﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُرْهَانَ ﴿٧٨﴾ فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٧٩﴾ تَرْجِعُونَهَا إِن كُنْتُمْ صَادِقِينَ ﴿٨٠﴾

an indeed a recital (the Quran) verily this is
none well-guarded a Book in honorable
A touches it but the purified the Lord from Revelation
is of the worlds the Lord from Revelation
and it such a talk (that) you deny and deny
you that you your provision you make it
it reaches when then why not deny (Him)
are the throat and you the throat
than to him are nearer but We looking on
if then why not you see not but you
from the reckoning and exempt you are
you are recompense if bring back the soul
truthful

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). 78. In a Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'ân) from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'ân) that you (disbelievers) deny? 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

At-Tabarî) 86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) — 87. Bring back the soul (to its body), if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٦﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾ فَسَلَٰءٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٠﴾ فَنَزْلٌ مِنْ جَحِيمٍ ﴿٩١﴾

فَأَمَّا then إِنْ if كَانَ he be مِنَ of الْمُقَرَّبِينَ ﴿٨٦﴾ those brought near (to Allah) فَرَوْحٌ rest and وَرَيْحَانٌ provision and وَجَنَّتْ and a Garden نَعِيمٌ ﴿٨٧﴾ those of delights وَأَمَّا of and yet إِنْ if كَانَ he be مِنَ of أَصْحَابِ those then (there) is safety and peace فَسَلَٰءٌ on the Right Hand الْيَمِينِ ﴿٨٩﴾ لَّكَ for you مِنَ from أَصْحَابِ those الْيَمِينِ ﴿٩٠﴾ on the Right Hand وَأَمَّا the the مُكَذِّبِينَ the denying الضَّالِّينَ ﴿٩٠﴾ if and yet إِنْ if كَانَ he be مِنَ of then (for him) is entertainment فَنَزْلٌ erring from جَحِيمٍ ﴿٩١﴾ boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), 93. Then for him is an entertainment with boiling water.

وَنَصِيْلَةٌ جَحِيمٍ ﴿٩٢﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٤﴾

وَنَصِيْلَةٌ and burning جَحِيمٍ ﴿٩٢﴾ in Hell-fire إِنَّ verily هَذَا this is لَهُوَ this is حَقُّ an absolute truth الْيَقِيْنِ ﴿٩٣﴾ with certainty فَسَبِّحْ so glorify بِاسْمِ with praises the Name رَبِّكَ of your Lord الْعَظِيْمِ ﴿٩٤﴾ the Most Great

94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

سُورَةُ الْحَدِيدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

the **سَبَّحَ** is in **مَا** whatsoever (for) Allah **لِلَّهِ** glorifies the All-Mighty **وَهُوَ** and He is the earth **وَالْأَرْضِ** sky **لِلْحَكِيمِ** ﴿١﴾ All-Wise **لَهُ** His is the kingdom of the heaven **السَّمَوَاتِ** the kingdom **لَهُ** All-Wise **وَالْأَرْضِ** and the earth **يُحْيِي** and He gives life **وَيُمِيتُ** He causes death **وَهُوَ** is Most Able **قَدِيرٌ** ﴿٢﴾ things all **كُلِّ** over **وَعَلَى** and He is the Most High **وَالظَّاهِرُ** and the Last **وَالْآخِرُ** the First **وَالْبَاطِنُ** He is thing of every **كُلِّ** and He is **وَهُوَ** and the Most Near **وَالْبَاطِنُ** **عَلِيمٌ** ﴿٣﴾ the All-Knower **هُوَ** He is the **الَّذِي** who created **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **فِي** in **سِتَّةِ** six **أَيَّامٍ** days **ثُمَّ** He knows **يَعْلَمُ** the throne **وَالْعَرْشِ** over **عَلَى** rose **وَأَسْتَوَى** and then comes **يَخْرُجُ** and what **وَمَا** the earth **وَالْأَرْضِ** into **فِي** goes **يَلِجُ** what the **مِنْهَا** from it **وَمَا** and what **يَنْزِلُ** descends **مِنْ** from **السَّمَاءِ** the sky **وَمَا** and what **يَعْرُجُ** ascends **فِيهَا** thereto **وَهُوَ** and He is **مَعَكُمْ** and Allah **وَاللَّهُ** you may be **كُنْتُمْ** wheresoever **أَيْنَ مَا** with you **وَاللَّهُ** is the All-Seer **بَصِيرٌ** ﴿٤﴾ you do **تَعْمَلُونَ** of what

Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First

(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَمْ يَلِكْ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَرْجِعُ الْأُمُورَ ٥ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٦ ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ٧ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ٨

لَمْ His is the kingdom السَّمَوَاتِ the heavens and the earth وَالْأَرْضِ of the earth
 all the matters ٥ return اللَّهُ Allah and to وَاللَّهُ the earth
 and merges يُولِجُ day النَّهَارِ into اللَّيْلَ night He merges يُولِجُ
 full knowledge عَلِيمٌ and He has يُولِجُ النَّهَارَ into اللَّيْلَ night
 you believe بِذَاتِ in the breasts الصُّدُورِ ٦ of whatsoever is
 بِاللَّهِ in Allah and رُسُلِهِ His Messenger (Muhammad) وَأَنْفِقُوا and
 and spend مِمَّا جَعَلَكُمْ He has made you مُسْتَخْلِفِينَ trustees فِيهِ
 of you مَنْكُمْ who believe ءَامِنُوا and those فَالَّذِينَ whereof
 and spend لَهُمْ theirs (will be) أَجْرٌ a great كَبِيرٌ ٧
 you believe لَا with you لَكُمْ what is the matter
 بِاللَّهِ in Allah وَالرَّسُولِ and the Messenger يَدْعُوكُمْ invites you
 He has taken أَخَذَ and indeed وَقَدْ in your Lord رَبِّكُمْ to believe
 real believers مُؤْمِنِينَ ٨ you are كُنْتُمْ if your covenant

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allâh! While the

وَالْمُتَّقِينَ لِلَّذِينَ آمَنُوا أَنْظُرُوا نَفْسَكُمْ مِنْ قُرْبِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَمْ يَأْبَ بَاطِنُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

مَنْ who is he ذَا that الَّذِي who يُعْرِضُ will lend اللَّهُ Allah قَرْضًا loan
then (Allah) will increase it manyfold فَيُضَوِّفُهُ a goodly حَسَنًا loan
reward أَجْرٌ and he will have وَلَهُ to his credit (for him) لَمْ
the كَرِيمٌ ﴿١٣﴾ a good يَوْمَ on the Day تَرَى you shall see الْمُتَّقِينَ the
believing men and believing women يَتَنَنَّ running نُورُهُمْ
and by their right hands وَيَأْتِيهِمْ before them بَيْنَ أَيْدِيهِمْ their light
بُشْرَانَكُمْ Glad tidings for you الْيَوْمَ this Day جَنَّاتٍ Gardens تَجْرِي
flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا
therein ذَلِكَ that هُوَ it is الْقَوْرُ success الْعَظِيمُ ﴿١٣﴾ the great يَوْمَ on
the day يَقُولُ will say الْمُتَّقُونَ hypocrites men وَالْمُتَّقَاتُ and
hypocrites women لِلَّذِينَ آمَنُوا to those who believe أَنْظُرُوا who believe
for us نَفْسٍ let us get something مِنْ your light قِيلَ your light
will be said ارْجِعُوا go back وَرَاءَكُمْ to your rear فَالْتَمِسُوا then seek نُورًا
a light فَضُرِبَ between them بَيْنَهُمْ so will be put up سُورٍ a wall لَمْ
will be mercy الرَّحْمَةُ in it فِيهِ inside it بَاطِنُ a gate THEREIN
and outside it مِنْ قِبَلِهِ and facing toward الْعَذَابُ ﴿١٣﴾ the torment

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). 12. On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يُنَادُوهُمْ أَمْ أَنْتُمْ مُعْتَدُونَ قَالُوا بَلَىٰ وَلَكِنْ نَحْنُ أَنْفُسُكُمْ وَمَنْ نَصَبْتُمْ وَعَرْشُكُمْ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرْشُكُمْ
يَا اللَّهُ الْعَزَّوَجَلَّ ﴿١٤﴾ قَالُوا لَمْ يَأْتِكُمْ قَوْلُ اللَّهِ وَلَا مِنْ الْأَلْدَيْنِ كَفَرُوا مَا مَوْصَلُكُمْ النَّارُ هِيَ مَوْلَانَكُمْ وَيَسِّرَ الْمَصِيدُ ﴿١٥﴾

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾ (١٦)

يَنَادُونَهُمْ were not أَلَمْ (the hypocrites) will call them (believers) نَكُنْ we نَمَكُمُ with you قَالُوا they (believers) will reply بَلَى وَلَكِنَّكُمْ and فَتَنَّا led into temptations أَنْفُسَكُمْ yourselves وَرَبَّيْتُمْ and you doubted وَارْتَبْتُمْ looked forward (for our destruction) وَعَرَّيْتُمْ and you were deceived الْأُمَانِ by false desires حَتَّى till جَاءَ the command أَمْرُ اللَّهِ of Allah وَعَرَّيْتُمْ and deceived you فَالْأَيْمَنُ the chief deceiver الْغُرُورُ in the respect of Allah لَا Day not يَوْمَئِذٍ shall be taken مِنْكُمْ from you وَفِدَاءُ ransom وَلَا nor of الَّذِينَ those who كَفَرُوا disbelieved مَاؤُسَكُمْ your abode is النَّارُ the Fire هِيَ that is مَوْلَانَكُمْ your friend (place) وَيَشَى your friend (place) the time بَلَى Has not أَلَمْ the destination أَلْوَسُّهُمُ worst is be humbled تَخْشَعُ to أَنْ who believe آمَنُوا for those الَّذِينَ come قُلُوبُهُمْ their hearts لِذِكْرِ by Reminder اللَّهُ of Allah وَمَا and that which نَزَلَ has been revealed مِنَ of الْحَقِّ the truth وَلَا and not يَكُونُوا they become كَالَّذِينَ as those who أُوتُوا the received الْكِتَابَ the Scripture مِنْ قَبْلُ before فَطَالَ and was prolonged عَلَيْهِمْ and so were hardened قَسَتْ the term الْأَمَدُ their hearts وَكَثِيرٌ and many مِنْهُمْ of them فَاسِقُونَ were rebellious

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." 15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُضْذِقِينَ وَالْمُضْذِقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

to the earth *الْأَرْضَ* gives life *يَحْيِي* Allah *اللَّهُ* that *أَنَّ* know *أَعْلَمُوا* *بَعْدَ* after *مَوْتِهَا* its death *قَدْ* indeed *بَيَّنَّا* We have made clear *لَكُمُ* the signs *لَعَلَّكُمْ* so that you *تَعْقِلُونَ* understand *إِنَّ* and alms-giving *الْمُضْذِقِينَ* the alms-giving men *وَالْمُضْذِقَاتِ* verily a *قَرْضًا* loan *حَسَنًا* to Allah *اللَّهُ* and who lent *وَأَقْرَضُوا* women *يَضْعَفُ* it shall be increased manifold *لَهُمْ* for them *وَلَهُمْ* *أَجْرٌ* reward *كَرِيمٌ* honorable (good) *وَالَّذِينَ* and those who *آمَنُوا* believe *بِاللَّهِ* in Allah *وَرُسُلِهِ* and His Messengers *أُولَئِكَ هُمُ* they are the truthful *وَالشُّهَدَاءُ* and martyrs *عِنْدَ رَبِّهِمْ* with their Lord *لَهُمْ أَجْرُهُمْ* they shall have *وَنُورُهُمْ* their light *وَالَّذِينَ* and those who *كَفَرُوا* disbelieve *وَكَذَّبُوا* deny *بِآيَاتِنَا* Our signs *أُولَئِكَ* they *أَصْحَابُ* of the Blazing Fire *الْجَحِيمِ* shall be the dwellers

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَثَافٌ فِي الْأُمُورِ وَالْأُولَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ

الْكَفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْدُهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٢﴾

أَعْلَمُوا أَنَّمَا نَبَاتُ الدُّنْيَا الْحَيَاةُ الدُّنْيَا that only know أَنَّمَا play وَلَهُوَ and amusement وَزِينَةٌ and pomp وَتَفَاخُرٌ and mutual boasting بَيْنَكُمْ among you وَتَكَاثُرٌ and rivalry فِي in respect of الْأَمْوَالِ of wealth وَالْأَوْلَادِ and children كَمَثَلِ as the likeness غَيْثٍ to the tillers الْكَفَّارِ is pleasing أَجَبَ (vegetation after) rain and you see it فَتَرْدُهُ it dries up يَهِيجُ afterwards ثُمَّ its growth مُصْفَرًا turning yellow ثُمَّ then يَكُونُ it becomes حُطَمًا straw وَفِي the Hereafter عَذَابٌ the torment شَدِيدٌ a severe وَمَغْفِرَةٌ and forgiveness مِّنَ اللَّهِ from Allah وَرِضْوَانٌ and good pleasure وَمَا the life الدُّنْيَا of the world إِلَّا but مَتَاعٌ a deceiving الْفُرُورِ enjoyment

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣﴾ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٤﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٥﴾

سَابِقُوا Race one with another in hastening إِلَىٰ مَغْفِرَةٍ towards مَغْفِرَةٍ forgiveness مِّن رَّبِّكُمْ your Lord وَجَنَّةٍ (towards) عَرْضُهَا Paradise عَرْضُهَا as the width كَعَرْضِ السَّمَاءِ width whereof is السَّمَاءِ for those ءَامَنُوا لِلَّذِينَ prepared and أُعِدَّتْ earth وَالْأَرْضِ heaven

that **وَرُسُلِهِ** and His Messengers **بِإِلَهِ** in Allah **وَالَّذِينَ** who believe on whom **مَنْ** He bestows **يُؤْتِيهِ** of Allah **فَضْلُ** the Grace **بِإِذْنِهِ** is of **الْفَضْلِ** the Owner **ذُو** and Allah is **وَاللَّهُ** He pleases **بِإِذْنِهِ** Great **بُورَى** Bounty **مَا** not **أَصَابَ** befalls **مِنْ** of **مُصِيبَةٍ** calamity **فِي** on **الْأَرْضِ** the earth **وَلَا** nor **فِي** in **أَنْفُسِكُمْ** your before **مِنْ قَبْلِ** a Book (of Decrees) **كُتِبَ** in **فِي** but **إِلَّا** serves that is **ذَلِكَ** verily **إِنَّ** We bring it into existence **نَزَّاهَا** that **أَنْ** you **تَأْسُوا** in order that not **لِكَيْلَا** easy **يَسِيرٌ** Allah **عَلَى** for **عَلَى** may be sad **مَا** over **فَأَنْتُمْ** what **وَلَا** you fail to get **تَقْرَبُوا** nor **لَكُمْ** has been given to you **بِمَا** rejoice **وَاللَّهُ** and Allah **لَا** not **يُحِبُّ** likes **كُلِّ** any **مُخْتَالٍ** prideful **فَخُورٍ** boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

الَّذِينَ يَبْتَغُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢١﴾ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعَةٌ لِلنَّاسِ وَلِعَلَّكُمْ تَهْتَكُونَ ﴿٢٢﴾ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٣﴾

الَّذِينَ **يَبْتَغُونَ** those who **وَيَأْمُرُونَ** and enjoin upon **النَّاسَ** people **بِالْبُخْلِ** miserliness **وَمَنْ** and whoever **يَتَوَلَّ** turns away **فَإِنَّ** then verily **اللَّهُ** Allah **هُوَ** He is **الْغَنِيُّ** Rich **الْحَمِيدُ** Worthy of **رُسُلَنَا** our Messengers **لَقَدْ** all praise **أَرْسَلْنَا** We have sent **وَأَنْزَلْنَا** with clear proofs **مَعَهُمْ** and We revealed

that may يُقَوِّمُ and the balance وَالْمِيزَانَ the scripture أَلْكِتَابَ
and We sent down وَأَنْزَلْنَا justice بِالْقِسْطِ mankind النَّاسُ keep up
and وَمَنْفَعُ mighty شَدِيدُ power بَأْسُ wherein is فِيهِ iron الْحَدِيدُ
Allah اللَّهُ and that may know وَلَيَعْلَمَنَّ for mankind لِلنَّاسِ benefits
in بِالْعَيْبِ and His Messengers وَرُسُلُهُ will help Him مَنْ يَنْصُرُهُ who
١٥ عَزِيزٌ All-Strong قَوِيٌّ Allah is إِنَّهُ verily the unseen
All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾
ثُمَّ فَتَيْنَا عَلَىٰ عَادَ وَثَمُودَ وَنُوحًا وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَأَتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٧﴾

and Abraham وَإِبْرَاهِيمَ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
وَجَعَلْنَا in فِي and we placed ذُرِّيَّتِهِمَا their offspring النُّبُوَّةَ
Prophethood وَالْكِتَابَ and scripture فَمِنْهُمْ and among them مُهْتَدٍ
are فَاسِقُونَ ﴿١٦﴾ of them مِنْهُمْ and many وَكَثِيرٌ are guided ones
our رُسُلِنَا after them ثُمَّ فَتَيْنَا We sent عَلَىٰ عَادَ وَثَمُودَ
of مَرَّةً son آدَمَ Jesus عِيسَى and We sent وَفَتَيْنَا Messengers
and We جَعَلْنَا the Gospel الْإِنْجِيلَ and gave him وَمَاتَيْنَاهُ Mary
followed اتَّبَعُوهُ of those who الَّذِينَ hearts قُلُوبِ in فِي placed
But the رَهَابَانِيَّةً and mercy وَرَحْمَةً compassion رَأْفَةً him

not مَا which they invented for themselves أَبَدَعُوها monasticism seeking كَتَبْتَهَا but إِلَّا for them عَلَيْهِمْ We did prescribe it they did رَعَوْهَا but not فَمَا (of) Allah الله the pleasure رِضْوَانُ observe it حَقَّ with the right of رِعَايَتِهَا its observance فَتَاتَيْنَا so أَجْرَهُمْ among them مَنِمْ believed ءَامَنُوا those who الَّذِينَ We gave are وَكثيرٌ of them فَسِيقُونَ ❷ and many وَنَتَمُّهُمْ their reward rebellious

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ❷ إِنَّمَا يَتَذَكَّرُ أَهْلُ الْكِتَابِ إِلَّا يَتَذَكَّرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ❸

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe اتَّقُوا fear الله Allah وَءَامِنُوا and believe بِرَسُولِهِ in His Messenger يُؤْتِكُمْ He will give you كِفْلَيْنِ a double portion مِنْ رَحْمَتِهِ of His Mercy وَيَجْعَلْ you shall walk تَمْشُونَ a light نُورًا to you لَكُمْ by which وَيَغْفِرْ and He will forgive لَكُمْ you وَاللَّهُ and He will forgive كَفِيمٌ Oft-Forgiving ❷ Most Merciful إِنَّمَا so that يَتَذَكَّرُ they that not إِلَّا of the Scripture الْكِتَابِ the people أَهْلُ have power عَلَى over شَيْءٍ anything مِنْ (from) فَضْلِ the Grace is in Allah's بِيَدِ the Grace وَاللَّهُ of Allah وَأَنَّ and that يُؤْتِيهِ He bestows it مَنْ on whomsoever يَشَاءُ He wills وَاللَّهُ He is Great ❸ الْفَضْلُ the Owner of ذُو and Allah is

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her the statement the Allah has heard indeed سَمِعَ she husband زَوْجِهَا concerning في disputes with you تُجَادِلُكَ that and she complains وَتَشْتَكِي to إِلَى and Allah وَاللَّهُ and Allah يَسْمَعُ and Allah hears تَحَاوُرَكُمَا the conversation between you both إِنَّ verily اللَّهُ who All-Seer ﴿١﴾ All-Hearer سَمِعَ Allah is who بَصِيرٌ those الَّذِينَ All-Seer who يُظَاهِرُونَ those from among you مِنْ make unlawful نِسَائِهِمْ their wives مَا can be their mothers أُمَّهُتُهُمْ they not هُنَّ can be their mothers إِلَّا those except الَّتِي those وَلَدْنَهُمْ who gave them birth وَإِنَّهُمْ and verily لَيَقُولُونَ they say مُنْكَرًا an evil مِنَ الْقَوْلِ word زُورًا and a lie وَإِنَّ and verily اللَّهُ Allah is لَعَفُوفٌ Oft-Pardoning غَفُورٌ Oft-Forgiving وَالَّذِينَ and those يُظَاهِرُونَ who make unlawful by Dhihar utterance مِنْ their wives نِسَائِهِمْ ثُمَّ then يَعُودُونَ wish to go back لِمَا from what قَالُوا they said فَتَحْرِيرُ they touch رَقَبَةٍ so freeing of a slave مِنْ قَبْلِ before أَنْ that يَتَمَاسَّا they touch ذَلِكُمْ each other تُوعَظُونَ you are exhorted بِهِ to it وَاللَّهُ All-Aware ﴿٣﴾ you do تَعْمَلُونَ of what بِمَا and Allah is

Sûrat Al-Mujâdilâh

(The Woman who disputes) LVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihâr* الظهار (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ مَتْنَابَعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامَ سِتِينَ مِسْكِيْنًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَذَلِكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتُوبًا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُ لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٢﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٣﴾

فَمَنْ then fasting فَصِيَامَ (he) finds not لَمْ and he who لَمْ يَجِدْ not then fasting فَصِيَامَ then fasting
 مَتْنَابَعَيْنِ successive مِنْ قَبْلِ أَنْ before أَنْ يَتَمَاسَّا that
 is لَمْ يَسْتَطِعْ and for him who فَمَنْ they both touch each other
 of the سِتِينَ sixty مِسْكِيْنًا is the feeding فَاطْعَامَ unable to do so
 in order that you may believe بِاللَّهِ in order that you may believe
 the حُدُودُ and these are وَذَلِكَ and His Messenger وَرَسُولُهُ Allah
 torment عَذَابٌ and for disbelievers وَلِلْكَافِرِينَ of Allah اللَّهُ limits
 أَلِيمٌ ﴿١﴾ a painful إِنَّ الَّذِينَ verily الَّذِينَ those who يُحَادُّونَ oppose اللَّهُ
 and His Messenger وَرَسُولُهُ Allah and كِتُوبًا they will be disgraced كَمَا
 as كَتَبَ were disgraced الَّذِينَ those مِنْ قَبْلِهِمْ and وَقَدَّ before them
 indeed أَنْزَلْنَا We have sent down آيَاتِنَا Signs يَتَذَكَّرُ clear وَلِلْكَافِرِينَ
 on يَوْمَ disgracing مُّهِينٌ ﴿٢﴾ torment عَذَابٌ and for the disbelievers
 اللَّهُ (when) will resurrect them يَبْعَثُهُمُ the Day
 of what بِمَا and inform them فَيُنَبِّئُهُمُ together
 while they have وَنَسُوهُ Allah اللَّهُ has kept account of it
 and Allah is وَاللَّهُ forgotten it عَلَى all شَيْءٍ things
 Witness شَهِيدٌ ﴿٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ وَيَنْتَجِرُونَ بِالْإِنْمِرِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ بِمَا بَصُلُوا فَاتَّسَّ الْمَصِيدُ ﴿٨﴾

أَلَمْ تَرَ that have you not seen أَنَّ Allah that Knows مَا and whatsoever وَمَا the heavens السَّمَوَاتِ is in في whatsoever secret نَجْوَى any مِنْ there is يَكُونُ not مَا the earth الْأَرْضِ is on وَلَا their fourth رَابِعُهُمْ He is هُوَ but إِلَّا of three ثَلَاثَةٍ council nor خَمْسَةٍ of five إِلَّا He is هُوَ but وَلَا their sixth سَادِسُهُمْ He is هُوَ but وَلَا more أَكْثَرَ and not that ذَلِكَ of less مِنْ of them مَعَهُمْ He is with them أَيْنَ مَا wheresoever كَانُوا they may be ثُمَّ they did عَمِلُوا of what بِمَا He will inform them يُنَبِّئُهُمْ then the Day الْقِيَمَةِ of Resurrection إِنَّ Allah is اللَّهُ verily بِكُلِّ شَيْءٍ you have not تَرَ All-Knower أَلَمْ of every thing عَلِيمٌ ﴿٧﴾ seen إِلَى (to) الَّذِينَ those who هُوَ were forbidden عَنْ from النَّجْوَى they returned لِمَا to what هُمْ afterwards يَعُودُونَ and councils ثُمَّ and conspired together وَيَنْتَجِرُونَ from it عَنْهُ had been forbidden and disobedience وَمَعْصِيَةِ and wrong doing وَالْعُدْوَانِ for sin بِالْإِنْمِرِ the Messenger الرَّسُولِ وَإِذَا when جَاءُوكَ and حَيَّوْكَ they come to you حَبَّوْكَ

يَا they greet you بِمَا not لَر with what wherewith اللهُ Allah وَتَقُولُونَ and they say فِي within أَنفُسِهِمْ themselves لَوْلَا why not بَعَذْنَا should punish us اللهُ Allah بِمَا Hell جَهَنَّمَ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what يَصَلُونَهَا they will burn therein فَيَسَّ and worst indeed is الْمَصِيرُ ﴿٨﴾ that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا تَنْهَجْنُمُ فَلَا تَتَلَهَّجُوا بِالْأَيْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنجَوُوا بِالْأَيْمِ وَالْتَّقْوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٨﴾ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّا when تَنْهَجْنُمُ you hold for sin بِالْأَيْمِ hold secret counsel لَا don't تَتَلَهَّجُوا secret counsel towards الرَّسُولِ and disobedience وَمَعْصِيَةِ and wrong-doing وَالْعُدْوَانِ the Messenger for بِالْأَيْمِ but hold secret counsel وَتَنجَوُوا righteousness وَالْتَّقْوَىٰ and piety وَأَتَّقُوا and fear اللهُ Allah الَّذِي only إِلَيْهِ you shall be gathered حُشَرُونَ ﴿٨﴾ unto Him Whom that he may يَحْزُونَ satan الشَّيْطَانِ from النَّجْوَىٰ secret councils مِنَ cause grief الَّذِينَ to those آمَنُوا who believe وَلَيْسَ but not بِضَارِّهِمْ

with بِإِذْنِ except إِلَّا in anything شَيْئًا he can harm them
let put فَلْيَسْكُنْ Allah الله and in وَعَلَى of Allah الله permission
the believers الْمُؤْمِنُونَ ﴿١٠﴾ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشَرُوا فَأَنْشَرُوا وَرَفَعَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُودِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا O you الَّذِينَ who ءَامَنُوا believe إِذَا when قِيلَ are told لَكُمْ you تَفَسَّحُوا to make room فِي in الْمَجَالِسِ the assemblies فَافْسَحُوا make room يَفْسَحِ Allah الله will give room لَكُمْ to you وَإِذَا then rise up فَأَنْشَرُوا (you) are told when رَفَعَ of الَّذِينَ who believe ءَامَنُوا those الَّذِينَ Allah الله will elevate أُولَئِكَ who have been granted الْعِلْمَ knowledge you وَالَّذِينَ and those أُوتُوا in degrees دَرَجَاتٍ and Allah الله with what تَعْمَلُونَ you do خَبِيرٌ ﴿١٠﴾ Well-Acquainted يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when نَجَّيْتُمُ the Messenger الرُّسُولَ you consult in private جُحُودِكُمْ your private consultation بَيْنَ يَدَيْ spend something صَدَقَةٌ in charity ذَلِكَ that خَيْرٌ will be better لَكُمْ for you وَأَطْهَرُ and purer فَإِنْ But if لَمْ تَجِدُوا you find فَإِنَّ then verily Allah غَفُورٌ Most Merciful رَحِيمٌ ﴿١١﴾ Oft-Forgiving

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

مَا شَقَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيَّ غَيْرَ صَدَقَاتٍ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ أَأَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

your before بَيْنَ يَدَيَّ spend to أَنْ are you afraid مَا شَقَقْتُمْ
not if then فَإِذَا in charity صَدَقَاتٍ private consultation
you do (it) وَتَابَ Allah الله and has forgiven عَلَيْكُمْ (to) you
Zakat (charity) الزَّكَاةَ and give وَآتُوا prayer الصَّلَاةَ then perform
and وأطيعوا Allah الله and obey رَسُولَهُ and His Messenger
have أَأَلَمْ تَرَ you do تَعْمَلُونَ of what بِمَا All-Aware Allah is
not تَرَ you seen إِلَى (to) الَّذِينَ those تَوَلَّوْا who take for friends قَوْمًا
a people غَضِبَ Allah الله is angry عَلَيْهِمْ upon them مَا not هُمْ
they are مِنْكُمْ of you وَلَا nor مِنْهُمْ of them وَيَحْلِفُونَ and they swear
to the الكَذِبِ a lie وَمَنْ they يَعْلَمُونَ while they has أَعَدَّ know
Allah الله prepared لَهُمْ for them عَذَابًا severe شَدِيدًا torment
they used كَانُوا which مَا evil is سَاءَ indeed they
أَتَّخَذُوا they have taken أَيْمَانَهُمْ their oaths جُنَّةً a screen فَصَدُّوا thus
they hinder عَنْ the path سَبِيلِ Allah الله of فَلَهُمْ so they
shall have عَذَابٌ مُهِينٌ a humiliating

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

(Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَنْ تَنْفِي عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُمْ كَمَا يَحْلِفُونَ لَكَ وَيَمْسُحُونَ بِأَيْمَانِهِمْ عَلَىٰ شَيْءٍ آَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَالِصُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَنْ never تَنْفِي will avail عَنْهُمْ them أَمْوَالُهُمْ their wealth وَلَا nor
أَوْلَادُهُمْ their children مِنْ against اللَّهِ Allah شَيْئًا anything أُولَٰئِكَ
أَصْحَابُ they أَصْحَابُ النَّارِ will be dwellers هُمْ of the Fire فِيهَا therein
خَالِدُونَ ﴿١٧﴾ to dwell forever يَوْمَ on the Day يَبْعَثُهُمُ when will
اللَّهُ Allah جَمِيعًا together فَيَحْلِفُونَ then they will
لَكَ to Him كَمَا as يَحْلِفُونَ they swear لَكَ to you وَيَمْسُحُونَ
أَيْمَانِهِمْ they think أَنْتُمْ that they are عَلَىٰ شَيْءٍ on something آَلَا Lo!
إِنَّهُمْ they verily هُمُ they الْكَاذِبُونَ ﴿١٨﴾ are liars اسْتَحْوَذَ has overtaken عَلَيْهِمُ
الشَّيْطَانُ (over) them أَنَسَاهُمْ so he has made them forget ذِكْرَ
اللَّهُ the remembrance of اللَّهِ of أُولَٰئِكَ they are حِزْبُ the party
الشَّيْطَانِ of satan أَلَا Lo! إِنَّ حِزْبَ the party الشَّيْطَانِ the party
هُمْ they will be الْخَالِصُونَ ﴿١٩﴾ the losers إِنَّ الَّذِينَ those يُحَادِّثُونَ
اللَّهُ who oppose اللَّهُ Allah وَرَسُولَهُ and His Messenger أُولَٰئِكَ they will
كَتَبَ the lowest الْأَذَلِّينَ ﴿٢٠﴾ among اللَّهُ has decreed فِي be
لَأَغْلِبَنَّ أَنَا I وَرُسُلِي and My Messengers ﴿٢١﴾ verily will overcome
All-Mighty قَوِيٌّ All-Powerful عَزِيزٌ ﴿٢١﴾ Allah verily

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

Shaitân (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers! 20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ ﴿٢١﴾

who believe any people you will find لَا not
in Allah وَاللَّهِ in the Last الْآخِرِ and Day يُوَادُّونَ loving مَنْ
those حَادَّ who oppose اللَّهَ Allah and His Messenger وَرَسُولُهُ and وَلَوْ
even though كَانُوا they were آبَاءَهُمْ fathers أَوْ or أَبْنَاءَهُمْ or
their sons أَوْ or إِخْوَانَهُمْ brothers or عَشِيرَتَهُمْ their kindred
in He has written كَتَبَ for such أُولَئِكَ kindred
Faith أَيَّدَهُمْ and strengthened them بِرُوحٍ with
spirit (lights and true guidance) مِنْهُ from Himself وَيُدْخِلُهُمْ and
He will admit them جَنَّاتٍ to Gardens تَجْرِي flowing مِنْ تَحْتِهَا under
which الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا there in رَضِيَ
Allah is pleased عَنْهُمْ with them وَرَضُوا and they are pleased
عَنْهُ with Him أُولَئِكَ they are حِزْبُ the party اللَّهِ of Allah أَلَا
Lo! إِنَّ verily حِزْبُ the party اللَّهِ of Allah هُمُ they الْمُفْلِحُونَ ﴿٢١﴾
will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful.

Sûrat Al-Hashr (The Gathering) LIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١﴾ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِتُخْزِيَ الْفَاسِقِينَ ﴿٢﴾ وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

ذَٰلِكَ that is بِأَنَّهُمْ because they شَاقُوا opposed Allah ﷻ and رَسُولَهُ and رَسُولَهُ ﷻ His Messenger وَمَنْ His Messenger يُشَاقِ and opposes Allah ﷻ فَإِنَّ Allah ﷻ then verily شَدِيدُ (is) severe الْعِقَابِ ﴿١﴾ in punishment مَا in punishment قَطَعْتُمْ of you cut down لِينَةٍ of تَرَكْتُمُوهَا you left them قَائِمَةً standing عَلَىٰ on أُصُولِهَا their roots فَبِإِذْنِ it was by leave اللَّهِ of Allah وَلِتُخْزِيَ the rebellious الْفَاسِقِينَ ﴿٢﴾ might disgrace وَمَا the rebellious آتَاكَ and what اللَّهُ booty مِنْهُمْ His Messenger رَسُولِهِ ﷻ to عَلَىٰ Allah ﷻ for which not أَوْجَفْتُمْ expedition عَلَيْهِ you made of مِنْ on خَيْلٍ gives cavalry وَلَا nor رِكَابٍ camelry وَلَكِنَّ But اللَّهُ ﷻ يُسَلِّطُ Allah ﷻ power رُسُلَهُ ﷻ to عَلَىٰ over مَنْ whomsoever يَشَاءُ He is Able قَدِيرٌ ﴿٣﴾ things over all عَلَىٰ كُلِّ and Allah ﷻ wills

the Fire النَّارِ in فِي that they will be أَنَّهُمَا end of both
 the recompence جَزَاءُ and that وَذَلِكَ therein فِيهَا abiding
 who الظَّالِمِينَ ﴿١٦﴾ O you يَا أَيُّهَا of wrong-doers, disbelievers
 every نَفْسٍ and let look وَلَتَنْظُرَ Allah اللَّهُ fear اتَّقُوا believe
 for tomorrow لَعَلَّه he has sent forth قَدَمَتْ what مَا person
 is All-Aware حَيُّ Allah اللَّهُ verily إِنَّ Allah اللَّهُ and fear
 you do تَعْمَلُونَ ﴿١٧﴾ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!" 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompence of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسُهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٦﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
 الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿١٧﴾ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ
 اللَّهِ وَذَٰلِكَ الْأَمَثَلُ النَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبِ
 وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٩﴾

and not وَلَا تَكُونُوا be كَالَّذِينَ like those نَسُوا who forgot Allah اللَّهُ
 فَأَنْسَاهُمْ أَنْفُسُهُمْ and He caused them to forget أُولَٰئِكَ their own selves
 هُمُ those they are الْفَاسِقُونَ ﴿١٦﴾ the rebellious لَا the equal
 أَصْحَابُ النَّارِ the dwellers of the Fire وَأَصْحَابُ the dwellers of the Fire
 الْجَنَّةِ (it is) the dwellers أَصْحَابُ of the paradise الْجَنَّةِ
 هُمُ paradise they الْفَائِزُونَ ﴿١٧﴾ if لَوْ أَنزَلْنَا We sent
 عَلَىٰ Quran this هَٰذَا down on جَبَلٍ a mount لَّرَأَيْتَهُ you
 مُّصَدِّعًا humbling itself خَاشِعًا would have seen it
 مِنَ خَشْيَةِ the fear اللَّهُ of Allah اللَّهُ وَذَٰلِكَ and such الْأَمَثَلُ
 النَّاسِ which we put forward لَعَلَّهُمْ to mankind

whom **اللّٰهُ** Allah **هُوَ** He is **يَتَفَكَّرُونَ** reflect **لَا** no **إِلٰهَ** god (there is) **عَلَيْهِ** He **بُتُّ** but **إِلَّا** god (there is) **الْغَيْبِ** of the unseen **وَالشَّهَادَةِ** and the seen **هُوَ** He is **الرَّحْمَنُ** the Most Merciful **الرَّحِيمُ** Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ **اللّٰهُ** **الَّذِي** **لَا** **إِلٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ** **سُبْحَنَ** **اللّٰهِ** **عَمَّا** **يُشْرِكُونَ** **هُوَ** **اللّٰهُ** **الْخَلِيقُ** **الْبَارِئُ** **الْمُصَوِّرُ** **لَهُ** **الْأَسْمَاءُ** **الْحُسْنَى** **يُسَبِّحُ** **لَهُ** **مَا** **فِي** **السَّمَوَاتِ** **وَالْأَرْضِ** **وَهُوَ** **الْعَزِيزُ** **الْحَكِيمُ**

هُوَ **اللّٰهُ** Allah **الَّذِي** whom **لَا** no **إِلٰهَ** god **بُتُّ** but **هُوَ** He **الْمَلِكُ** the King **الْقُدُّوسُ** the Holy **السَّلَامُ** the One Free **الْمُؤْمِنُ** from all defects **الْمُهَيِّمُ** the Giver of security **الْعَزِيزُ** All-Mighty **الْجَبَّارُ** the Compeller **الْمُتَكَبِّرُ** over His creatures **سُبْحَنَ** the Supreme **اللّٰهُ** Allah **عَمَّا** Glory is to **يُشْرِكُونَ** all that they associate partners with him **هُوَ** He is **الْخَلِيقُ** the Creator **الْبَارِئُ** the Inventor of all things **الْمُصَوِّرُ** the Bestower of forms **لَهُ** to Him belong **الْأَسْمَاءُ** Names **الْحُسْنَى** the Best **يُسَبِّحُ** glorify **لَهُ** Him **مَا** all that is **فِي** in **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **وَهُوَ** and He is **الْعَزِيزُ** the All-Mighty **الْحَكِيمُ** the All-Wise

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver

of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

سُورَةُ الْمُحْتَمَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَنَّا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِن يَشْقَوْكُمْ بِكُونِ لَكُمْ أَعْدَاءُ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you لَا believe تَتَّخِذُوا take عَدُوِّي My showing enemies وَعَدُوَّكُمْ as friends أَوْلِيَاءَ and your enemies تُلْقُونَ affection وَقَدْ towards them إِلَيْهِم they have كَفَرُوا while جَاءَكُمْ in what disbelieved بِمَا of the الْحَقِّ has come to you the Messenger وَإِيَّاكُمْ and have driven out truth رَبِّكُمْ in Allah you believe because أَنْ yourselves Lord إِنْ if كُنْتُمْ you have حَرَجْتُمْ come forth جِهَنَّا to strive فِي My good pleasure مَرْضَاتِي and to seek وَابْتِغَاءَ My cause سَبِيلِي you show in secret إِلَيْهِم to them بِالْمَوَدَّةِ love وَأَنَا while I am أَعْلَمُ you conceal وَمَا you conceal أَخْفَيْتُمْ of what بِمَا All-Aware وَمَنْ reveal يَقْعَلْ and whosoever مِنْكُمْ does that فَقَدْ of you ضَلَّ indeed سَوَاءَ he has gone astray from the straight السَّبِيلِ ۝ إِن should يَشْقَوْكُمْ they gain the upper hand over you بِكُونِ they would (behave) لَكُمْ to you أَعْدَاءُ as enemies وَيَسْطُوا and their أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth وَأَلْسِنَتُهُمْ their hands بِالسُّوءِ with evil وَوَدُّوا and they desire لَوْ that تَكْفُرُونَ ۝ you should disbelieve

Sûrat Al-Mumtahanah (The Woman to be examined) LX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٦٠﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَفْرِنَ لَكَ وَمَا أَمَّا لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦١﴾

لَنْ never تَنْفَعَكُمْ your relatives أَرْحَامُهُمْ will benefit you وَلَا nor
 أَوْلَادُهُمْ your children يَوْمَ the Day الْقِيَمَةِ of resurrection يَفْصِلُ He will
 بَيْنَكُمْ separate بَيْنَكُمْ between you وَاللَّهُ and Allah is يَمَّا of what تَعْمَلُونَ
 قَدْ indeed كَانَتْ has been لَكُمْ you do بَصِيرٌ ﴿٦٠﴾ All-Seer
 أُسْوَةٌ example حَسَنَةٌ an excellent فِي in إِبْرَاهِيمَ Abraham وَالَّذِينَ and
 مَعَهُ those إِذْ when قَالُوا they said لِقَوْمِهِمْ to their people
 إِنَّا we بُرَءُؤُا are free مِنْكُمْ from you وَمِمَّا and whatever تَعْبُدُونَ
 مِنْ دُونِ besides اللَّهُ Allah كَفَرْنَا we have بَيْنَنَا and there has appeared
 وَبَدَا you بَيْنَكُمْ rejected بَيْنَكُمْ and between you الْعَدَاوَةُ hostility
 وَالْبَغْضَاءُ and hatred أَبَدًا and حَتَّى until تُؤْمِنُوا you believe بِاللَّهِ in Allah
 وَحَدُّهُ Alone

4. That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment. 5. What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh). 6. And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

مَا آفَاةَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْمَسْكِينِ وَآلِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦﴾ لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَرْضَوْنَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٧﴾

His رسولِهِ to عَلَى Allah ﷻ gave as booty آفَاةَ what مَا Messenger مِنْ أَهْلِ الْقُرَى the people of the townships ﻟِذِي الْقُرْبَىٰ and the kindred ﻟِلسَّبِيلِ and the orphans ﻟِلسَّبِيلِ and the poor ﻟِلسَّبِيلِ and the wayfarer كَيْ لَا يَكُونَ a fortune دُولَةً it may become between the rich مِنْكُمْ among you وَمَا take it ﻟِلسَّبِيلِ the Messenger ﻟِلسَّبِيلِ gives you ﻟِلسَّبِيلِ whatsoever ﻟِلسَّبِيلِ he forbids you عَنْهُ abstain ﻟِلسَّبِيلِ is severe ﻟِلسَّبِيلِ Allah ﷻ verily إِنَّ Allah ﷻ and fear ﻟِلسَّبِيلِ emigrants ﻟِلسَّبِيلِ for the poor ﻟِلسَّبِيلِ in punishment ﻟِلسَّبِيلِ their homes ﻟِلسَّبِيلِ from ﻟِلسَّبِيلِ were expelled ﻟِلسَّبِيلِ seeking ﻟِلسَّبِيلِ their property ﻟِلسَّبِيلِ from ﻟِلسَّبِيلِ Bounties ﻟِلسَّبِيلِ Allah ﷻ and helping ﻟِلسَّبِيلِ and pleasure ﻟِلسَّبِيلِ and His رسولُهُ Allah ﷻ and helping ﻟِلسَّبِيلِ they ﻟِلسَّبِيلِ are the truthful ﻟِلسَّبِيلِ Messenger ﻟِلسَّبِيلِ

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allâh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among

to his father **لَا إِلَهَ إِلَّا** of Abraham **إِبْرَاهِيمَ** the saying **قَوْلَ** except **أَمْ لِي**
 and not **وَمَا** for you **لَكَ** verily I will ask for forgiveness **لَأَسْتَغْفِرَنَّ**
 أم لك **أَمْ لِي** I have power to do **لَكَ** before **مِنَ** Allah **اللَّهُ** من شئ
 and to you **وَالَيْكَ** we put our trust **تَوَكَّلْنَا** in You **عَلَيْكَ** our Lord **رَبَّنَا** anything
 and to You **وَأَتَيْنَا** we turn in repentance **وَالَيْكَ** and to you **وَالْمُصِيرُ**
 is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن بَتَلَ فَإِنَّ اللَّهَ هُوَ الْعَفِيفُ الْغَنِيُّ ﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

ربنا لا تجعلنا فتنة للذين كفروا واعف لنا ربنا أنت العزيز الحكيم ﴿٥﴾ لقد كان لكم فيهم أئمة حسنة لمن كان يرجو الله واليوم الآخر ومن بدل فإن الله هو العفيف الغني ﴿٦﴾ عسى الله أن يجعل بينكم وبين الذين عاديتم منهم مودة والله قدير والله غفور رحيم ﴿٧﴾

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and Allah ﷻ is Able مَدِيرٌ and Allah ﷻ friendship مَوَدَّةٌ them
the Most Merciful رَحِيمٌ Oft-Forgiving عَفُورٌ is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَلَتَاهُمْ عَلَىٰ إخراجِكُمْ أَنْ تَوَلَّوهُمْ
وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

those who ﻻ from ﻻيَنْهَكُمُ Allah ﷻ forbid you does not
of religion ﻻيَنْهَكُمُ on account ﻻيَنْهَكُمُ fight against you not
ﻻيَنْهَكُمُ your homes ﻻيَنْهَكُمُ of ﻻيَنْهَكُمُ drive you out ﻻيَنْهَكُمُ and did not
ﻻيَنْهَكُمُ and (to deal) ﻻيَنْهَكُمُ justly ﻻيَنْهَكُمُ to deal kindly with them
those who deal ﻻيَنْهَكُمُ loves ﻻيَنْهَكُمُ Allah ﷻ verily ﻻيَنْهَكُمُ to them
as ﻻيَنْهَكُمُ Allah ﷻ forbids you ﻻيَنْهَكُمُ only that ﻻيَنْهَكُمُ with equity
on account ﻻيَنْهَكُمُ who fought against you ﻻيَنْهَكُمُ those ﻻيَنْهَكُمُ regards
of ﻻيَنْهَكُمُ and have driven out you ﻻيَنْهَكُمُ the religion ﻻيَنْهَكُمُ of
drive you out ﻻيَنْهَكُمُ to ﻻيَنْهَكُمُ and helped ﻻيَنْهَكُمُ your homes ﻻيَنْهَكُمُ
will befriend ﻻيَنْهَكُمُ and whosoever ﻻيَنْهَكُمُ befriend them ﻻيَنْهَكُمُ to ﻻيَنْهَكُمُ
are the wrong-doers ﻻيَنْهَكُمُ they ﻻيَنْهَكُمُ then such ﻻيَنْهَكُمُ them

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrongdoers — those who disobey Allâh).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاثِمْتُمُوهُنَّ ۚ أُجُورُهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَتَسْأَلُوا مَا أَنْفَقْتُمْ وَلَسْتُمْ لَهَا أَنْفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when جَاءَكُمُ come to you
 الْمُؤْمِنَاتُ believing women مُهَاجِرَاتٍ as emigrants فَامْتَحِنُوهُنَّ examine them
 اللَّهُ Allāh أَعْلَمُ knows best بِإِيمَانِهِنَّ as to their Faith ۚ then
 عَلِمْتُمُوهُنَّ if you ascertain them مُؤْمِنَاتٍ they are true believers
 فَلَا they are not تَرْجِعُوهُنَّ send them back إِلَى to الْكُفَّارِ the disbelievers
 لَا nor هُنَّ they are not حِلٌّ lawful لَّهُمْ for them وَلَا nor
 هُمْ they are not يَحِلُّونَ lawful لَهُنَّ for them وَءَاثُوهُمْ and give them
 مَا what أَنْفَقُوا they have spent وَلَا not جُنَاحَ is there sin عَلَيْكُمْ on you
 أَنْ to تَنْكِحُوهُنَّ marry them إِذَا if ءَاثِمْتُمُوهُنَّ you have paid to them
 أُجُورُهُنَّ their doweries وَلَا not تُمْسِكُوا hold بِعَصَمِ as wives
 الْكُوفَرِ the disbelieving women وَتَسْأَلُوا that which and ask for
 مَا what أَنْفَقْتُمْ you have spent وَلَسْتُمْ لَهَا أَنْفَقُوا and let them ask back for
 ذَلِكُمْ that is حُكْمُ the judgement اللَّهُ the judgement
 يَحْكُمُ He judges بَيْنَكُمْ between you وَاللَّهُ and Allah عَلِيمٌ All-Wise
 ﴿١١﴾ is All-Knowing

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

وَلَنْ تَأْكُلَ أَمْوَالُكُمْ مِنْ أَرْوَاحِكُمْ إِلَى الْكُفَّارِ فَمَا يَقْبَلُوا إِلَيْكُمْ ۚ دَهِبَتْ أَرْوَاحُهُمْ ۖ مِثْلَ مَا أَنْفَقُوا ۚ وَاللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يَشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِيَنَّ وَلَا يَقْتُلَنَّ

أُولَٰئِهِمْ وَلَا يَأْتِينَ بِنَبَأٍ مِنْهُ بَيْنَ أَيْدِيهِمْ وَأَنْزِلِهِمْ وَلَا يَعْصِيكَ فِي مَعْرُوفٍ فَبَايَعُهُمْ وَأَسْتَغْفِرْ لَهُمْ اللَّهُ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَسُوءُ الْكَافِرُ مِنْ
 أَصْحَابِ الْقُبُورِ ﴿١٢﴾

وَأَنْ تَأْتِيَكُمْ of any (thing) have gone from you and if
 and you have an the disbelievers to your wives
 have gone those then pay to investment
 they have spent of what the equivalent whose wives
 وَاتَّقُوا اللَّهَ and fear الله whom الله
 come to you when Prophet O يَا أَيُّهَا are believers
 أَلْمُؤْمِنَاتُ believing women يَبَايَعَنَّ to give you the pledge
 with Allah they will associate in worship لَا that
 nor (and) they will steal nor (and not) anything
 nor (and) they will commit illegal sexual intercourse
 nor (and) they will kill يَمْنَعَنَّ (and not)
 that they forged بِنَبَأٍ slander they bring
 and their أَيْدِيَهُمْ between (falsehood)
 any in they will disobey you and not feet
 and ask to then accept their pledge just matter
 is Allah verily إِنَّ Allah to them forgive
 who يَا أَيُّهَا Most Merciful Oft-Forgiving
 اٰمَنُوا لَا believe do not تَتَوَلَّوْا take as friends
 they surely upon (with) them Allah is angry
 كَمَا (in) the Hereafter from (any good) have despaired
 from the disbelievers have despaired just as
 أَصْحَابِ الْقُبُورِ the people (of) the graves

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When

believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

سُورَةُ الصَّفِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرْصُوصٍ ﴿٤﴾

the heavens سَبَّحَ لِلَّهِ in whatsoever is Allah مَا glorifies
وَمَا فِي السَّمَوَاتِ and He is وَهُوَ the earth الْأَرْضِ on فِي and whatsoever is
Who يَا أَيُّهَا the All-Wise الْحَكِيمُ ﴿١﴾ the All-Mighty
do لَا that which مَا do you say تَقُولُونَ why لِمَ believe
تَفْعَلُونَ ﴿٢﴾ you do كَبُرَ most مَقْتًا hateful it is عِنْدَ اللَّهِ
do not لَا that which مَا you say تَقُولُوا that أَنَّ Allah
those who يُحِبُّ Allah اللَّهُ verily إِنَّ you do
as if كَانَهُمْ in rows صَفًّا His cause سَبِيلِهِ فِي fight يُقِيمُونَ
a solid مَرْصُوصٍ ﴿٤﴾ structure بُنِينَ they were

Sûrat As-Saff

(The Row or the Rank) LXI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوِّمُ لِمَ تَقُولُونَ لِمَ تَقُولُونَ وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ and (remember) when said موسى to his people يُقَوِّمُ why لِمَ O my people تَقُولُونَ do you hurt me while certainly تَعْلَمُونَ you know أَنِّي that I am the رَسُولُ Messenger of Allah إِلَيْكُمْ of Allah أَزَاغَ turned away فَلَمَّا to you زَاغُوا so when they turned away قُلُوبَهُمْ Allah turned away وَاللَّهُ and Allah لَا يَهْدِي guides الْقَوْمَ the people الْفَاسِقِينَ ﴿٥﴾ and (remember) when rebellious قَالَ and (remember) when said عِيسَى Jesus ابْنُ son of Mary بَنِي of Israel إِسْرَءِيلَ I am رَسُولُ the Messenger of Allah إِلَيْكُمْ of Allah مُصَدِّقًا confirming لِمَا بَيْنَ يَدَيَّ unto you وَمُبَشِّرًا of the Taurat (Torah) مِنَ the Taurat (Torah) يَأْتِي of a Messenger رَسُولٍ giving glad tidings after to come مِنْ بَعْدِي he أَهْمَدُ whose name shall be أَحْمَدُ Ahmad فَلَمَّا but when جَاءَهُمْ he came to them بِالْبَيِّنَاتِ with clear proofs قَالُوا they said هَذَا this is سِحْرٌ magic مُبِينٌ ﴿٦﴾ plain

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى بَعْزَةِ شَيْعِكُمْ مِنَ عَذَابِ آلِهِ ﴿١٠﴾

وَمَنْ أَظْلَمُ and who does more wrong than the one who invents عَلَى against الله Allah الْكَذِبَ a lie وَهُوَ while he is being invited إِلَى to الْإِسْلَامِ Islam وَاللَّهُ and Allah لَا not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ wrong-doers,disbelievers ﴿٧﴾ يُرِيدُونَ they intend لِيُطْفِئُوا to put out نُورَ the light الله Allah بِأَفْوَاهِهِمْ of their mouths وَاللَّهُ and الله مُتِمُّ will complete نُورِهِ His light وَلَوْ even though كَرِهَ (it) الْكَافِرُونَ the disbelievers ﴿٨﴾ هُوَ the Who is الَّذِي Who أَرْسَلَ has sent رَسُولَهُ His Messenger بِالْهُدَى with to make it لِيُظْهِرَهُ of truth الْحَقِّ and the religion دِينِ guidance victorious عَلَى over الدِّينِ religion كُلِّهِ all other وَلَوْ even though كَرِهَ (it) الْمُشْرِكُونَ the Pagans, idolaters ﴿٩﴾ يَا أَيُّهَا O you الَّذِينَ who اٰمَنُوا shall believe هَلْ اَدُلُّكُمْ I guide you عَلَى to بَعْزَةِ a commerce شَيْعِكُمْ that will save you مِنَ عَذَابِ آلِهِ a painful torment ﴿١٠﴾

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

لَا تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَيُحِبُّونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَلِأُخْرَى يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُنْفِخُ الْمَوْمِنِينَ ﴿١٣﴾

تُؤْمِنُونَ by Allah ﷻ and His Messenger ﷺ in Allah ﷻ you believe and that you strive hard and fight in سَبِيلِ the cause (way) of Allah ﷻ that your lives وَأَمْوَالِكُمْ with your wealth of Allah ﷻ know قُلْتُمْ you did كُنْتُمْ if for you لَكُمْ better will be and admit وَتَدْخُلَكُمْ your sins ذُنُوبَكُمْ He will forgive under them جَنَّاتٍ from flowing نَجْرٍ into Gardens and dwellings رIVERS وَسَكَنٍ in جَنَّاتٍ pleasant of Adn (Eternity) عَدْنٍ Gardens success الْقَوْزُ that is of Adn (Eternity) عَدْنٍ success الْعَظِيمُ the great وَأُخْرَى and also another تُحِبُّونَهَا which you love نَصْرٌ and give رَبِّكَ a near and victory وَنَجِّحَ Allah ﷻ from ﻣِّنَ the believers الْمُؤْمِنِينَ glad tidings

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَكَانَتْ طَائِفَةٌ مِّنْ يَّبُوتَ إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who كُونُوا believe كُونُوا be you أَنْصَارَ Allah ﷻ helpers of Allah ﷻ كَمَا as قَالَ said عِيسَى Jesus ابنُ son مَرْيَمَ of Mary لِلْحَوَارِيِّينَ (in the cause) إِلَى are my helpers أَنْصَارِي who to the disciples are أَنْصَارُ we the disciples قَالُوا said الْحَوَارِيُّونَ of Allah ﷻ of of طَائِفَةٌ then believed فَكَانَتْ of Allah ﷻ helpers اِئْتَمَرُوا a group and disbelieved وَكَفَرَتْ of Israel إِسْرَءِيلَ the Children يَّبُوتَ believed فَأَيَّدْنَا to those who الَّذِينَ so We gave power طَائِفَةٌ group عَلَى against عَدُوِّهِمْ their enemies فَأَصْبَحُوا and they became ظَاهِرِينَ ﴿١١﴾ the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الْجُمُعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

يُسَبِّحُ glorifies لِلَّهِ (to) Allah مَا whatever is فِي in السَّمَوَاتِ the heavens وَمَا whatsoever is فِي on الْأَرْضِ the earth الْمَلِكِ the King الْقُدُّوسِ the Holy الْعَزِيزِ the All-Mighty الْحَكِيمِ the All-Wise ﴿١﴾ هُوَ He is الَّذِي Who بَعَثَ sent فِي in الْأُمِّيِّينَ (among) the unlettered ones مِنْهُمْ a Messenger رَسُولًا from among themselves يُتْلُو reciting عَلَيْهِمْ to them آيَاتِهِ His verses وَيُزَكِّيهِمْ and purifying وَيُعَلِّمُهُمُ them and teaching them الْكِتَابَ the Book وَالْحِكْمَةَ and wisdom (legal ways, As-Sunnah) وَإِنْ even though كَانُوا they had مِنْ قَبْلُ been before لَفِي verily فِي ضَلَالٍ error مُبِينٍ ﴿٢﴾ وَآخَرِينَ and also to others مِنْهُمْ among them لَمَّا who not يَلْحَقُوا the All-Mighty الْعَزِيزُ and He is وَهُوَ them بِهِمْ have yet joined the All-Wise ﴿٣﴾

Sûrat Al-Jumu'ah

(Friday) LXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who

sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥﴾ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦﴾ قُلْ يَتَذَكَّرُ الَّذِينَ هَادُوا إِن رَّعَيْتُمْ أَنكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٧﴾

which He bestows فَضْلُ of Allâh اللَّهُ the Grace ذَٰلِكَ that is the Owner ذُو and Allâh is وَاللَّهُ He wills يَشَاءُ on whom مَن of those الَّذِينَ the likeness مَثَلُ Mighty الْعَظِيمِ of Grace الْفَضْلِ but ثُمَّ the Taurat (Torah) التَّوْرَةَ were entrusted with حُمِّلُوا who who bore it يَحْمِلُوهَا not ثُمَّ then is as the likeness كَمَثَلِ who bore it يَحْمِلُوهَا not ثُمَّ then huge burden of books أَسْفَارًا who carries يَحْمِلُ of a donkey بِئْسَ huge burden of books أَسْفَارًا who carries يَحْمِلُ of a donkey كَذَّبُوا who كَذَّبُوا of people الْقَوْمِ the example مَثَلُ How bad is لَا and Allâh وَاللَّهُ of Allâh اللَّهُ the Signs آيَاتِ deny say قُلْ who are wrong-doers الظَّالِمِينَ the people الْقَوْمِ guides you claim رَّعَيْتُمْ if إِن are Jews هَادُوا who الَّذِينَ O you يَتَذَكَّرُ أَنكُمْ that you أَوْلِيَاءُ are friends لِلَّهِ of Allâh مِن to دُونِ the exclusion النَّاسِ all other mankind فَتَمَنَّوُا (of) then long for الْمَوْتَ death if كُنْتُمْ you are صَادِقِينَ truthful ﴿٧﴾

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O

you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَسْمَوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِيِّهِ الْعَلِيِّ وَالشَّهَادَةُ فَيُنْفِثُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ثُوِّدَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٩﴾

وَلَا يَسْمَوْنَ but not أَبَدًا ever because بِمَا they will long for it (death), and قَدَّمَتْ of what أَيْدِيهِمْ their hands and وَاللَّهُ Allah عَلِيمٌ knows well بِالظَّالِمِينَ ﴿٧﴾ the wrong doers (to قُلْ you Flee تَفِرُّونَ which the death الْمَوْتَ verily إِنَّ them) مِنْهُ from which فَإِنَّهُ surely it مُلَاقِيكُمْ will meet you ثُمَّ then of عِلِيِّهِ the All-knower الْعَلِيِّ to you will be sent back تُرَدُّونَ إِلَيَّ and He will tell you فَيُنْفِثُكُمْ and the seen وَالشَّهَادَةُ the unseen بِمَا what كُنتُمْ you used تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا for the الصَّلَاةِ the call is proclaimed إِذَا when ثُوِّدَ believe then hasten فَاسْعَوْا of Friday الْجُمُعَةِ the day يَوْمِ on prayer مِنْ to ذِكْرِ the remembrance اللَّهِ Allah وَذَرُوا of and leave off الْبَيْعَ and business ذَلِكُمْ that is خَيْرٌ better لَّكُمْ for you إِنْ if كُنتُمْ you did تَعْلَمُونَ ﴿٩﴾ know

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ الْبَيْعَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

فَإِذَا the (Jumu'ah) prayer الصَّلَاةُ is finished قُضِيََت then when فَأَنْتَشِرُوا and seek وَابْتَغُوا the land الْأَرْضِ in فِي you may disperse فَضْلِ of Allah ﷻ and remember وَأَذْكُرُوا of Allah ﷻ the Grace of كَثِيرًا much لَعَلَّكُمْ that you may be successful وَإِذَا and successful تَفْلِحُونَ ﴿١٠﴾ some لَوْكَ or أَوْ some merchandise يَحْتَرَهُ they see رَأَوْا when and وَرَكَّوْكَ to it إِلَيْهَا they disperse headlong أَنْفَضُوا amusement Allah ﷻ has عِنْدَ that which مَا say قُلْ standing قَائِمًا leave you خَيْرٌ is better مِنْ any amusement أَللَّهُو than وَبَيْنَ and than الْيَجْرُ of providers الرَّزِقِينَ ﴿١١﴾ is the best خَيْرٌ and Allah ﷻ merchandise

10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُ تَعْجَبُوا أَسَاجِدُكُمْ أَجْسَادُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانَتْهُمْ حُشُبٌ مُّسْتَنْدَةً يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَوَلَّوْهُمْ اللَّهُ أَنَّىٰ يُلَاقُونَ ﴿٤﴾

they say قَالُوا the hypocrites الْمُنَافِقُونَ come to you جَاءَكَ when إِذَا indeed the رَسُولُ that you are إِنَّكَ we bear witness نَشْهَدُ of Allah ﷻ Messenger of Allah ﷻ and يَعْلَمُ knows إِنَّكَ and Allah ﷻ are indeed His Messenger رَسُولُهُ and Allah ﷻ يَشْهَدُ witness إِنَّ the hypocrites الْمُنَافِقِينَ that لَكَاذِبُونَ ﴿١﴾ are indeed liars

thus أَخَذُوا a screen جُنَّة their oaths آمَنَتْهُمْ they have taken
 verily they إِنَّمَا of Allāh اللّٰه the path سَبِيل from عَنْ they hinder
 that is سَاءَ مَا is evil كَانُوا used to do ذَلِك they do ﴿٦﴾
 بِأَنَّهُمْ believed ثُمَّ then كَفَرُوا disbelieved فَطَمَعَ
 لَا therefore is sealed عَلَى (on) قُلُوبِهِمْ their hearts فَهُمْ so they
 you look at them رَأَيْتَهُمْ and when وَإِذَا understand ﴿٧﴾
 they تَعْجَبُكُ please you أَجْسَامُهُمْ their bodies وَإِنْ and if يَقُولُوا
 speak تَسْمَعُ you listen لِقَوْلِهِمْ to their words كَأَنَّهُمْ they are as حُشْبٌ
 blocks of wood مُسْتَنْدَةً propped up يَحْسَبُونَ they think that كُلَّ
 every صَيْحَةٍ cry is عَلَيْهِمْ against them هُمْ they are الْعَدُوُّ the
 enemies فَاحْذَرُوهُمْ so beware of them فَتَلَهُمْ may curse them اللّٰه
 How أَلَيْسَ Allah أَلَيْسَ are they deviated يَتَوَكَّنُونَ ﴿٨﴾

Sûrat Al-Munâfiqûn (The Hypocrites) LXIII

*In the Name of Allāh
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازٍ وَسُمْ وَأَرَأَيْتُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦﴾ سَوَاءٌ عَلَيْهِمْ
 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧﴾ هُمُ الَّذِينَ
 يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
 يَفْقَهُونَ ﴿٨﴾

وإذا may يَسْتَغْفِرُ come تَعَالَوْا to them لَهُمْ it is said قِيلَ and when
 لَوْ of Allah اللَّهُ Messenger رَسُولُ for you لَكُمْ ask forgiveness
 and you would see them وَرَأَيْتَهُمْ their heads رُؤُوسُهُمْ they turn aside
 and you would see them وَرَأَيْتَهُمْ their heads رُؤُوسُهُمْ they turn aside
 وَهُمْ turning away يَصُدُّونَ while they مُسْتَكْبِرُونَ ﴿٥﴾ are in pride
 whether you ask forgiveness أَسْتَغْفِرْتَ to them عَلَيْهِمْ it is equal
 for them لَهُمْ ask forgiveness تَسْتَغْفِرُ not لَمْ or أَمْ for them
 لَنْ يَغْفِرَ Allah اللَّهُ shall forgive لَمْ (to) them إِنَّ verily اللَّهُ
 who are لَا Allah لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ the people الْفَاسِقِينَ who are
 rebellious, disobedient هُمْ (the ones) الَّذِينَ they are يَقُولُونَ
 لَا نُسْهِقُ عَلَى مَنْ on spend تُهْجُوا not say لَا they desert يَنْفَضُّوا
 of Allah اللَّهُ the Messenger رَسُولُ of the السَّمَوَاتِ the treasures خَزَائِنُ
 and to Allah belong وَلِلَّهِ (him) وَالأَرْضِ heavens and the earth وَلَكِنَّ
 but الْمُنَافِقِينَ the hypocrites لَا comprehend يَفْقَهُونَ ﴿٧﴾ not

5. And when it is said "to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
 الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
 يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفِكَ أَحَدُكُمْ الْمَوْتَ فَيَقُولَ رَبِّ
 لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ
 بِمَا تَعْمَلُونَ ﴿١١﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ to we return رَجَعْنَا if لَئِنْ they say
 لِيُخْرِجَنَا the more honorable الْأَعَزُّ indeed will expel لِيُخْرِجَنَا

the **الْمِرَّةُ** but to Allah belong **وَاللَّهُ** the meaner **الْأَذَلَّ** therefrom
وَالْمُؤْمِنِينَ and to His Messenger **وَلِرَسُولِهِ** honor, power and glory
 not **لَا** the hypocrites **الْمُتَفَكِّينَ** but **وَلَكِنَّ** and to the believers
يَعْلَمُونَ ﴿٥﴾ know **يَا أَيُّهَا الَّذِينَ** O you **آمَنُوا** who **لَا** believe **لَهُمْ** not
 nor (and not) **وَلَا** your properties **أَمْوَالُكُمْ** let distract you
 of Allah **اللَّهُ** the remembrance **ذِكْرٍ** from **عَنْ** your children
وَمَنْ then they **فَأُولَئِكَ** that **ذَلِكَ** does **يَفْعَلُ** and whosoever
 of **مِنْ** and spend (in charity) **وَأَنْفَقُوا** the losers ﴿٦﴾ they are
 before **مِنْ قَبْلِ** We have provided you **رَزَقْنَكُمْ** which **مَا** that
 and **بِأَنَّ** that comes **أَحَدَكُمْ** to one of you **الْمَوْتُ** the death **يَقُولُ** and
 you would give me **أَلْتَرْتَبِ** if only **لَوْ لَا** My Lord **رَبِّ** he says
 then I would give **فَأَصْدَقَ** a little **قَرِيبٍ** while **أَجَلٍ** for **إِلََّ** respite
 and **وَأَكُنْ** charity **مِنْ** and be among **الصَّالِحِينَ** ﴿٧﴾ the righteous **وَلَنْ**
 when **إِذَا** to a soul **نَفْسًا** Allah **اللَّهُ** grants respite **يُؤَخِّرُ** never
أَجَلُهَا comes (death) **وَاللَّهُ** its appointed time and Allah is **خَبِيرٌ**
 you do **تَعْمَلُونَ** ﴿٨﴾ of what **بِمَا** All-Aware

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِغْ لَكَ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنُكِرَ

كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿١﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ وَاِلَيْهِ
الْمَصِيْرُ ﴿٢﴾ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُثِيْرُونَ وَمَا تُغْلِبُوْنَ وَاللّٰهُ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٣﴾

يُسَبِّحُ (to) Allah ﷻ glorifies in what is in the heavens السَّمَوَاتِ and what is on the earth الْأَرْضِ the earth لهُ His is المَلِكُ the dominion وَلَهُ and to Him belong all the praises and thanks الْحَمْدُ He هُوَ Able ﴿١﴾ He هُوَ and He is عَلَى over كُلِّ all شَيْءٍ things فَذِيرٌ ﴿٢﴾ are كَافِرٌ so some of you فَمِنْكُمْ created you خَلَقَكُمْ who الَّذِى it is and وَمِنْكُمْ disbelievers and some of you مُّؤْمِنٌ believers وَاللّٰهُ are He has خَلَقَ All-Seer ﴿٣﴾ you do تَعْمَلُونَ of what يَمَّا Allah is with truth بِالْحَقِّ and the earth وَالْاَرْضِ the heavens السَّمَوَاتِ created your صَوَّرَكُمْ and made good فَاَحْسَنَ and He shaped you صَوَّرَكُمْ He يَعْلَمُ the final return الْمَصِيْرُ ﴿٢﴾ and to Him is وَاِلَيْهِ shapes and the earth وَالْاَرْضِ the heavens السَّمَوَاتِ in what is مَا knows and what وَمَا you conceal تُثِيْرُونَ what مَا and He knows وَيَعْلَمُ and what you reveal تُغْلِبُونَ وَاللّٰهُ is عَلِيْمٌ the All-Knower بِذٰتِ of the breasts الصُّدُوْرِ ﴿٣﴾ what is in

Sûrat At-Taghâbun

(Mutual Loss and Gain) LXIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَاَدْفَاوْا وَاِلٰى اَمْرِهُمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾ ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاٰلِيَهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْا اَبَشِرْ يٰهٰدُوْنَا فَكَفَرُوْا وَتَوَلَّوْا وَاَسْتَعٰى اِلٰهَهُ وَاللّٰهُ غٰثٌ حَمِيْدٌ ﴿٢﴾ زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يَّبْعَثُوْا قُلًّ بَلٰى وَرَبِّىْ لَنُبْعَثَنَّهُمْ

لَتَنبُؤَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who الَّذِينَ the news نَبَأُ reached you بَأْتَكُمْ Has not أَلَمْ كَفَرُوا disbelieved مِن قَبْلُ aforetime فَذَاقُوا and so they tasted and their will be وَلَهُم of their disbelief the evil result عَذَابٌ and theirs will be عَذَابٌ the evil result أَنَّهُم the evil result of their disbelief أَنَّهُم because it بَآئِنَةٌ that a painful أَلِيمٌ torment torment with clear proofs بِآيَاتِهِ their Messengers رُسُلُهُم come to them with clear proofs فَكَفَرُوا guide us يَهْدُونَا shall mere men أَنَسَرُ but they said فَقَالُوا they disbelieved and was not in وَاسْتَعْفَوْا and turned away and Allah is وَكَفَرُوا Rich حَمِيدٌ Worthy of all praise اللَّهُ need اللَّهُ claim الَّذِينَ those who كَفَرُوا disbelieved أَن that never زَعَمَ they will be resurrected قُلْ say بَلَى yes وَرَبِّي By my Lord لَتَبْعُنَّ you will certainly be resurrected ثُمَّ then لَتَنبُؤَنَّ you and that is وَعَدَكَ of what عَمِلْتُمْ will be informed on Allah يَسِيرٌ easy فَآمِنُوا (therefore) believe بِاللَّهِ in Allah and His Messenger وَرَسُولِهِ and in the Light (this Quran) وَالنُّورِ and in the Light (this Quran) which أَنْزَلْنَا We have sent down وَاللَّهُ and Allah is يَا of what تَعْمَلُونَ you do خَبِيرٌ All-Aware ﴿٨﴾

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." 8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

on the **يَوْمَ** He will gather you (all) **يَجْمَعُكُمْ** the Day (when) **يَوْمَ** of Gathering **الْجَمْعُ** Day of **ذَلِكَ** the day **يَوْمَ** that will be **ذَلِكَ** of Gathering **الْجَمْعُ** Day in **بِاللَّهِ** believes **يُؤْمِنُ** and whosoever **وَمَنْ** mutual loss and gain He **وَيَعْمَلُ** righteous good deeds **صَالِحًا** and performs **يُكْفِّرُ** Allah and He will admit **وَيُدْخِلُهُ** his sins **سَيِّئَاتِهِ** from him **عَنْهُ** will remit **جَنَّاتٍ** him **تَجْرِي** flowing **مِنْ تَحْتِهَا** to Gardens **الْأَنْهَارُ** under them **فِيهَا** therein **أَبَدًا** forever **ذَلِكَ** but those **خَالِدِينَ** the great **الْعَظِيمُ** success **الْقَرُورُ** that will be **كَفَرُوا** who disbelieved **وَكَذَّبُوا** and denied **بِآيَاتِنَا** Our signs **أُولَئِكَ** (they **خَالِدِينَ** of the Fire **النَّارِ** the dwellers **أَصْحَابُ** they will be that **فِيهَا** will) dwell **وَبِئْسَ** there in **الْمَصِيرُ** and worst is **ذَلِكَ** that destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ مِنْ آيَاتِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

مَا not أَصَابَ any مُصِيبَةٍ calamity إِلَّا but بِإِذْنِ the leave of اللَّهِ the leave of اللَّهِ وَمَنْ of Allah وَيُؤْمِنُ and whosoever بِاللَّهِ believes in اللَّهِ every شَيْءَ thing عَلِيمٌ All-Knower وَأَطِيعُوا and you obey

Allah وَأَطِيعُوا and obey الرَّسُولَ the Messenger فَإِن تَوَلَّيْتُمْ then if
 Our رُسُلَنَا (the duty) of عَلَى then only فَإِنَّمَا you turn away
 Messenger أَلْبَلَّغُ conveying (preaching) الْمُبِينُ ﴿١٥﴾ the clear اللَّهُ
 Allah لَا there is no إِلَهَ إِلَّا هُوَ He وَعَلَى and in اللَّهِ
 Allah فَلْيَتَوَكَّلِ let put their trust الْمُؤْمِنُونَ ﴿١٦﴾ the believers يَا أَيُّهَا
 O الَّذِينَ who ءَامَنُوا believe إِنِّ verily مِنْ from (among)
 your wives وَأَوْلَادِكُمْ your children and عَدُوًّا there are
 enemies لَكُمْ for you فَأَحْذَرُوهُمْ so beware of them وَإِن and if
 تَعْفُوا you pardon وَتَصْفَحُوا and overlook وَتَغْفِرُوا and forgive فَإِن
 Allah اللَّهُ then verily عَفُورٌ Most Oft-Forgiving رَحِيمٌ ﴿١٧﴾ Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything. 12. Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. 13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تَقَرُّضُوا اللَّهَ فَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلَيْهِ الْغَيْبِ وَالشَّهَادَةِ الْغَبْرِ لِحُكْمِهِ ﴿١٨﴾

إِنَّمَا only أَمْوَالُكُمْ your wealth وَأَوْلَادُكُمْ your children فِتْنَةٌ and your children
 trial وَاللَّهُ Allah عِنْدَهُ and Allah أَجْرٌ عَظِيمٌ ﴿١٥﴾ reward great
 you can فَاتَّقُوا Allah اللَّهُ مَا as much as اسْتَطَعْتُمْ as much as
 and listen وَأَسْمِعُوا and obey وَأَطِيعُوا and obey وَأَنْفِقُوا and spend in charity

خَيْرًا is better لَأَنْفُسِكُمْ for yourselves وَمَنْ and whosoever يُوق then those فَأُولَئِكَ from his self نَفْسِهِ covetousness شَعَ is saved
 هُمْ they الْمُفْلِحُونَ ﴿١٦﴾ if إن are the successful ones قَرْضُوا you lend
 اللَّهُ He will double it قَرْضًا to Allah حَسَنًا a goodly يَضْعَفُهُ and Allah is وَاللَّهُ you لَكُمْ and will forgive وَيَغْفِرُ for you لَكُمْ
 شَكُورٌ Most Appreciative حَلِيمٌ ﴿١٧﴾ Most Forbearing عَلِيمٌ the unseen وَالشَّهَادَةِ and seen الْغَيْبِ the All-Knower
 the All-Mighty لِّلْكَوْمِ ﴿١٨﴾ the All-Wise

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. 17. If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبَيَّنَةٍ وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet إِذَا when طَلَقْتُمُ you divorce النِّسَاءَ women
 فَطَلِّقُوهُنَّ so divorce them لِعَدَّتِهِنَّ at their prescribed periods وَأَحْصُوا
 الْعِدَّةَ and count وَاتَّقُوا اللَّهَ and fear رَبَّكُمْ Allah
 لَا your Lord تَخْرِجُوهُنَّ not تَخْرِجُوهُنَّ of (from) بُيُوتِهِنَّ turn out them
 وَلَا nor يَخْرُجْنَ they shall leave إِلَّا except أَنْ
 يَأْتِيَنَّ that بِفَحِشَةٍ مُّبَيَّنَةٍ openly وَذَلِكَ and
 حُدُودُ those are the limits (bounds) اللَّهِ of Allah وَمَنْ and

of the limits(bounds) **حُدُودَ** transgresses **يَتَعَدَّ** whosoever
 not **لَا** himself **نَفْسَهُ** he has wronged **ظَلَمَ** then indeed **فَقَدْ** Allah
 will bring **يُخْرِثُ** Allah **اللَّهُ** it may be that **لَعَلَّ** you know **تَدْرِي**
 something **أَمْرًا** that **ذَلِكَ** after **بَعْدَ** new

Sûrat At-Talâq (The Divorce) LXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
 ذَلِكَ كُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿١﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
 يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢﴾

they have attained (they are about to fulfill) **بَلَغْنَ** then when **فَإِذَا**
لَجَلَهُنَّ either take them back **فَأَمْسِكُوهُنَّ** their term appointed **أَجَلَهُنَّ**
 in a good **بِمَعْرُوفٍ** part with them **فَارِقُوهُنَّ** or **أَوْ** in a good manner
 just **عَدْلٍ** two persons **ذَوَى** and take for witness **أَشْهِدُوا** manner
 for **مِنْكُمْ** witness **الشَّهَادَةَ** and establish **أَقِيمُوا** from among you
اللَّهُ who **مَنْ** with it **بِهِ** admonished **يُوعَظُ** that **ذَلِكَ** Allah
 last **الْيَوْمِ** and the Day **الْآخِرِ** in Allah **بِاللَّهِ** believes **يُؤْمِنُ** was
وَمَنْ He will make **يَجْعَلُ** Allah **اللَّهُ** fears **يَتَّقِ** and whosoever
مِنْ and He will provide him **وَرِزْقَهُ** a way out **﴿١﴾** **مَخْرَجًا** for him
 and **وَمَنْ** he could imagine **يَحْتَسِبُ** not **لَا** where **حَيْثُ** from

then He will **فَهُوَ** Allah **اللَّهُ** in **عَلَى** puts his trust **بَتَوَكَّلَ** whosoever **حَسْبُهُ** suffice him **إِنَّ** Allah **اللَّهُ** verily **بَلِّغُ** will accomplish **أَمْرُهُ** his purpose **قَدْ** indeed **جَعَلَ** Allah **اللَّهُ** has set (made) **لِكُلِّ** for every **شَيْءٍ** thing **قَدَرًا** a measure

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَالَّذِي يَتَّبِعُ مِنَ الْغَيْصِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَا يَحْضُنَّ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿١﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٢﴾

وَالَّذِي **وَالَّذِي** of **مِنْ** who have passed the age **يَتَّبِعُ** and those **الْغَيْصِ** you have **ارْتَبْتُمْ** if **إِنْ** your women **نِسَائِكُمْ** of **مِنْ** monthly courses **أَجَلُهُنَّ** months **ثَلَاثَةُ** three **أَشْهُرٍ** their prescribed period is **فَعِدَّتُهُنَّ** doubts **وَالَّتِي** and (for) those **لَا يَحْضُنَّ** who have courses **وَأُولَئِكَ** and **الْأَحْمَالُ** (for) those who **أَجَلُهُنَّ** their prescribed period **أَنْ يَضَعْنَ** are pregnant **حَمْلَهُنَّ** they deliver **وَمَنْ** their burdens **يَضَعْنَ** until **أَنْ** is **لَهُ** He will make **يَجْعَلْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **أَمْرُهُ** of **مِنْ** his matter **يُسْرًا** ease **﴿١﴾** that is **ذَلِكَ** the command **أَمْرُهُ** to you **وَمَنْ** and **إِلَيْنَا** which He has sent down **أَنْزَلَهُ** of Allah **اللَّهُ** from him **عَنْهُ** He will remit **يَكْفِرْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **سَيِّئَاتِهِ** his sins **وَيُعْظِمْ** and will enlarge **لَهُ** for him **أَجْرًا** (his) **﴿٢﴾** reward

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقِهِنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتِمُّوا إِلَيْنَّكُمْ بِمَعْرُوفٍ وَإِنْ تَمَاسَرْتُمْ فَسْتَزِيعُ لَكُمْ أُخْرَى ﴿٥﴾

أَسْكِنُوهُنَّ lodge them مِنْ (from) حَيْثُ where سَكَنْتُمْ you dwell مِنْ treat them وَجْدِكُمْ according to وَلَا your means تُضَارُّوهُنَّ and do not لِضَيِّقِهِنَّ in a harmful way عَلَيْهِنَّ as to straiten (on) them وَإِنْ (on) them فَأَنْفِقُوا then spend عَلَيْهِنَّ then on them حَتَّى on them they are أُولَاتٍ حَمْلٍ pregnant فَآتُوهُنَّ then if أَرْضَعْنَ then they deliver حَمْلَهُنَّ their burdens فَإِنْ then if تُضَارُّوهُنَّ then give them لَكُمْ give suck (to the children) وَأَتِمُّوا their due payment وَأَتِمُّوا and let each of you accept the بِمَعْرُوفٍ between you إِلَيْنَّكُمْ advice of the other وَإِنْ in a just way فَسْتَزِيعُ you make difficulties for one another then أُخْرَى some other woman ﴿٥﴾

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

يُنْفِقُ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُتَّقِ اللَّهَ فَمَا كَانَ عَلَى ضَلَالٍ وَسْعَةٍ ﴿٦﴾ وَأَنَّ اللَّهَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً أَتَنَّهُا سَبِّحْ لِلَّهِ مَا بَدَّ عَشْرٌ يُسْرًا ﴿٧﴾ وَكَانَ مِنْ قَرَابَةِ عَنَّتٍ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَهَا حَسَابًا شَدِيدًا وَعَذَبْنَهَا عَذَابًا لَكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خُسْرًا ﴿٩﴾

لِيُنْفِقَ (from) according to ثَرُهُ the rich سَعَوْا man let spend
 (on him) restricted قُدْرَ and the man وَمِنْ his means سَعَتِهِ
 according to what مِمَّا let him spend فَلْيُنْفِقْ his resources رِزْقَهُ
 Allah ﷻ puts burden لَا يَكُفُّ not Allah ﷻ has given him مَا أَنَّهُ
 He has مَا أَنْتَهَا what مَّا except (beyond) إِلَّا on any person نَفْسًا
 hardship سَيَجْعَلُ after عُسْرٍ Allah ﷻ will grant given him
 ease وَيَكْثُرُ ۝٧ and many قَرْيَةٍ of ثَرِهِ a town عَنَتَ revolted عَنْ
 and His أَمْرِهِ the command رَبِّهَا of its Lord وَرُسُلِهِ against
 an account فَحَاسِبْنَهَا Messengers حِسَابًا so we called it to account
 شَدِيدًا ۝٨ and We punish it وَعَذَابُهَا a severe عَذَابًا torment تَكَرَّرَ
 of its affairs أَمْرُهَا the evil result وَكَأَلَتْ so it tasted فَذَاقَتْ a horrible
 of its affairs أَمْرُهَا the consequence عَقِبَتْ and was وَكَانَ (disbelief)
 loss خُسْرًا (disbelief) ۝٩

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَٰٓأَيُّهَا الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠ رُسُلًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ
 مُبَيِّنَاتٍ لِّخُرْجِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكُمْ رِزْقًا ۝١١ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ
 الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝١٢

أَعَدَّ اللَّهُ ﷻ has prepared لَهُمْ a عَذَابًا torment شَدِيدًا severe
 of فَاتَّقُوا O men يَٰٓأَيُّهَا Allah ﷻ so fear
 has الَّذِينَ who آمَنُوا understanding قَدْ indeed أَنزَلَ
 a Reminder (the Quran) ذِكْرًا ۝١٠ to you إِلَيْكُمْ Allah ﷻ sent down
 the verses عَلَيْكُمْ to you رُسُلًا a Messenger يَتْلُوا who recites

that he may take out **يُخْرِجَ** clear explanations **مُيَسَّرَ** of Allah **اللَّهُ** the righteous good **الَّذِينَ** and do **وَعَمِلُوا** who believe **آمَنُوا** those **الَّذِينَ** the darknesses (of disbelief, polytheism) **الظُّلُمَاتِ** from **مِنْ** deeds **إِلَى** to the light (Faith) **النُّورِ** **وَمَنْ** and whosoever believes **يُؤْمِنُ** **بِاللَّهِ** He will **يُدْخِلُهُ** righteous deeds **صَالِحًا** and performs **وَيَعْمَلُ** in Allah **تَحْتِهَا** from **مِنْ** flowing **تَجْرِي** into Gardens **جَنَّاتٍ** admit him **يَدْخُلُونَهَا** therein **فِيهَا** (they will abide) dwell **يُحَلِّينَ** rivers **النَّهْرِ** them **لَهُ** to him **اللَّهُ** Allah **أَحْسَنَ** indeed **فَدَ** forever **رِزْقًا** a provision

heavens **سَبْعَ** seven **سَمَوَاتٍ** Who **خَلَقَ** Allah **اللَّهُ** **الَّذِي** and of **وَمِنْ** the earth **الْأَرْضِ** the earth **مِثْلَهُنَّ** like them **يَنْزِلُ** descends **الْأَمْرُ** (His) command **بَيْنَهُنَّ** between them **لِيَعْلَمُوا** that you may know **أَنَّ** that Allah **اللَّهُ** **عَلَى** over **كُلِّ** all **شَيْءٍ** things **فَدِيرٌ** has power **وَأَنَّ** and that Allah **اللَّهُ** **فَدَ** indeed **أَحَاطَ** surrounds **بِكُلِّ** all **شَيْءٍ** things **وَمَا** in (His) knowledge

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. 12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَ لَكَ مَرْصَاتُ أَنْزِلِكَ وَاللَّهُ عَفُورٌ رَحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَنْزِلِهِ حَدِيثًا فَلَمَّا نَبَأَ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me." 4. If you two (wives of the Prophet ﷺ : 'Âishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَعْتَبِنَ عِدَّتَ سَعَىٰكِ وَيُنكِحَكَ وَأَنْكِحَكَ
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

عَسَىٰ he divorced you طَلَّقَكُنْ if إِنْ his Lord رَبُّهُ it may be
better أزْوَاجًا He will give him in exchange يُبْدِلَهُ that
obedient قَانِتَاتٍ believers مُّؤْمِنَاتٍ Muslims than you مِنْكَ
worshippers تَعْتَبِنَ turning to Allah in repentance عِدَّتَ
and أَنْكِحَكَ previously married وَيُنكِحَكَ fasting or emigrating
يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe قُوا ward off أَنْفُسَكُمْ
whose أَهْلِيكُمْ a Fire نَارًا and your families وَأَهْلِيكُمْ from yourselves
are وَقُودُهَا fuel is النَّاسُ and stones وَالْحِجَارَةُ over which مَلَائِكَةٌ
angels غِلَاطٌ stern شِدَادٌ لَا severe يَعْصُونَ not who
and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَا
they are commanded يُؤْمَرُونَ ﴿٦٦﴾ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَسْذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

يَا أَيُّهَا O you الَّذِينَ who كَفَرُوا disbelieve لَا not تَسْذِرُوا make
مَا you are being requited only إِنَّمَا this Day الْيَوْمَ excuses
وَيَا أَيُّهَا O you الَّذِينَ who كُنتُمْ you used to تَعْمَلُونَ ﴿٧﴾ for what
ءَامَنُوا believe تُوبُوا turn إِلَى to اللَّهِ Allah تَوْبَةً repentance نَّصُوحًا
وَعَسَىٰ with sincere رَبُّكُمْ it may be أَن your Lord will يُكَفِّرَ that
and admit you سَيِّئَاتِكُمْ your sins وَيُدْخِلَكُم and
جَنَّاتٍ into Gardens تَجْرَىٰ flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ
the Day يَوْمَ the Day لَا not يُخْزِي will disgrace اللَّهُ Allah النَّبِيَّ the
Prophet وَالَّذِينَ and those ءَامَنُوا who believe مَعَهُ with him نُورُهُمْ
their light يَسْعَىٰ will run بَيْنَ أَيْدِيهِمْ before them وَبِأَيْمَانِهِمْ
their right hands يَقُولُونَ they will say رَبَّنَا our Lord أَتِمِّمْ keep
لَنَا perfect for us نُورَنَا our light وَآغْفِرْ and grant forgiveness لَنَا
to us إِنَّكَ verily you are عَلَىٰ over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٨﴾
Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ بِهِمْ جَهَنَّمَ وَرِشَ الْمَصِيرِ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ لَوْ طُرَّ كَاتَا تَحْتِ عِيدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَاتَاهُمَا فَلَمْ يُغْنِيَا

عَنْهُمْ مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلُوا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

يَا أَيُّهَا النَّبِيُّ O النَّبِيُّ Prophet جَاهِدِ strive hard against the الْكَافِرَ the disbelievers and the الْمُنَافِقِينَ and the hypocrites وَأَغْلَظْ and be severe عَلَيْهِمْ and be severe against them وَمَأْوَهُمْ against them جَهَنَّمُ Hell وَبَشَّرَ set forth ضَرْبَ that destination الْمَعِيدُ and worst indeed who disbelieve كَفَرُوا for those لِلَّذِينَ an example مَثَلًا Allah of Lot أَمْرَاتِ the wife نُوحِ of Noah وَأَمْرَاتِ and the wife لُوطِ of Lot Our عِبَادَنَا of two slaves عَبْدَيْنِ under نَحْتِ they were كَانَتَا but they both betrayed them فَخَانَتَاهُمَا righteous صَالِحَيْنِ slaves Allah against عَنْهُمْ they benefited بَعْثْنَا so not شَيْئًا at all وَقِيلَ and it was said ادْخُلُوا النَّارَ the Fire مَعَ those who enter الدَّٰخِلِينَ ﴿١١﴾ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot)] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجِّنِي مِنَ الْقَوْرِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِتْقَانُ الْعَمَلِ ﴿١٢﴾

وَضَرَبَ اللَّهُ and has set forth مَثَلًا Allah an example لِلَّذِينَ for those ءَامَنُوا who believe امْرَأَتِ the wife فِرْعَوْنَ of Pharaoh إِذْ when قَالَتْ she said رَبِّ My Lord ابْنِ build لِي for me بَيْتًا with You in a home فِي the الْجَنَّةِ Paradise وَنَجِّنِي and save me مِنَ فِرْعَوْنَ and his work وَعَمَلِهِ and save me

and wrong-doers **الظَّالِمِينَ** the people **مِنَ الْقَوْمِ** from
 guarded **أَحْصَتْ** who **الَّتِي** of Imran **عِمْرَانَ** the daughter **ابْنَتَ** Mary
 into it **فِيهِ** so We breathed **فَنَفَخْنَا** her chastity **فَرْجَهَا**
 and she **وَصَدَّقَتْ** Our spirit (Gabriel) **رُوحَنَا** (from) through
 and His **وَكُنْتِهِ** of her Lord **رَبِّهَا** in the Words **يَكْمُنَتْ** believed
 the devout **الْقَانِتِينَ** among **مِنْ** and she was **وَكَانَتْ** Scriptures
 obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitûn* (i.e. obedient to Allâh).

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَنَزَكَ الَّذِي يَدُوهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْفَقُورُ ۝ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۝ (٣) ثُمَّ
ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ (٤)

is the الْمُلْكُ in Whose Hand يَدُوهُ He الَّذِي Blessed is بَنَزَكَ
able ۝ (١) able ۝ (١) things شَيْءٍ all كُلِّ over عَلَى and He is وَهُوَ dominion
الَّذِي Who خَلَقَ has created الْمَوْتَ death وَالْحَيَاةَ and life لِيَبْلُوَكُمْ that
أَيُّكُمْ and life وَهُوَ in deed عَمَلًا is best أَحْسَنُ which of you أَبْلُوْهُ He may test you
الَّذِي the Oft-Forgiving الْفَقُورُ the All-Mighty الْعَزِيزُ and He is
one طِبَاقًا heavens سَبْعَ the seven سَمَاوَاتٍ has created خَلَقَ Who
the creation خَلَقَ in فِي you can see تَرَى not مَا above another
so repeat فَارْجِعِ fault تَفَوتٍ any مِنْ the Most Gracious الرَّحْمَنِ of
then ثُمَّ rifts ۝ (٣) فُطُورٍ any مِنْ you see تَرَى can هَلْ the look الْبَصَرَ
أَرْجِعِ repeat الْبَصَرَ the look كَرَّتَيْنِ and yet again يَنْقَلِبْ will return إِلَيْكَ
and it وَهُوَ in a state of humiliation خَاسِئًا the sight الْبَصَرُ to you
is worn out ۝ (٤) حَسِيرٌ

Sûrat Al-Mulk (Dominion) LXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.
2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" 4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا دُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ (٥) وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ۝ (٦) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝ (٧) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ

كَمَا the dwellers of أَصْحَاب among فِي we would have been
 their sin يَذُنِبُهُمْ then they will confess فَاعْتَرَفُوا the blazing Fire
 the blazing فَسُحْقًا the dwellers of السَّعِيرِ so away with
 Fire إِنَّ الَّذِينَ verily يَخْشَوْنَ those who رَبَّهُمْ their Lord بِالْعَيْبِ
 and reward لَهُمْ unseen مَغْفِرَةً forgiveness وَأَجْرًا your talk
 كَبِيرٌ a great كَبِيرٌ and whether you keep secret وَأَسْرُوا
 the All-Knower عَلِيمٌ verily He is إِنَّهُ it يَبْدُو disclose or
 the breasts الصُّدُورِ of what is in يَذَاتِ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١١﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
 النُّشُورُ ﴿١٢﴾ أَمْ أُنِمْتُمْ مِّنْ فِي السَّمَاوَاتِ أَنْ يَخْفَىٰ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورُ ﴿١٣﴾ أَمْ أُنِمْتُمْ مِّنْ فِي السَّمَاوَاتِ أَنْ يُرْسِلَ عَلَيْكُمْ
 حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرِ ﴿١٤﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

and He is created خَلَقَ who مَنْ He know يَعْلَمُ should not
 اللَّطِيفُ the Most Kind and Courteous الْخَبِيرُ ﴿١١﴾ هُوَ the All-Aware
 the earth لَكُمُ the الَّذِي Who جَعَلَ has made
 ذَلُولًا subservient فَامْشُوا in فِي so walk مَنَاكِبِهَا the path thereof وَكُلُوا
 will النُّشُورُ ﴿١٢﴾ وَإِلَيْهِ His provision رِزْقِهِ of مِنْ and eat
 He Who مَنْ do you feel secure (from) أُنِمْتُمْ be the Resurrection
 He will cause to sink يَخْفَىٰ that أَنْ the heaven السَّمَاوَاتِ over فِي is
 shakes تَمُورُ ﴿١٣﴾ هِيَ it so when فَإِذَا the earth الْأَرْضَ with you بِكُمْ
 أَمْ أُنِمْتُمْ or أُنِمْتُمْ do you feel secure from مَنْ He Who is فِي over السَّمَاوَاتِ
 حَاصِبًا against you عَلَيْكُمْ He send يُرْسِلُ that أَنْ the heaven

how has كَيْفَ then you shall know فَسَتَلْتَمَوْْنَ a violent whirlwind
 denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرٌ ﴿١٧﴾ been
 was نَكِيرٌ ﴿١٨﴾ كَانَ then how terrible نَكَبَ before them مِنْ قَبْلِهِمْ those
 My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٧﴾ أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ
 لَكُمْ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَ إِلَّا فِي عُرْوٍ ﴿١٨﴾ أَمَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُمْ بَلْ لَجُّوا فِي عُتُوٍّ
 وَنُفُورٍ ﴿١٩﴾

above them فَوْقَهُمْ the birds الطَّيْرِ to إِلَى see يَرَوْا do they not
 and folding them in وَيَقِضْنَ spreading out their wings صَفَقَتْ
 the Most Gracious الرَّحْمَنُ except إِلَّا upholds them يُمَسِّكُهُنَّ none
 إِنَّهُ بِكُلِّ شَيْءٍ of every شَيْءٍ verily He is
 the All-Seer بَصِيرٌ ﴿١٧﴾ أَمَنْ the All-Seer
 to you لَكُمْ any army جُنْدٌ be هُوَ that can الَّذِي this who is
 the Most Gracious الرَّحْمَنُ besides مِنْ دُونِ to help you يَصْرُكُكُمْ
 the disbelievers (are in) الْكُفْرَ إِلَّا فِي in عُرْوٍ ﴿١٨﴾
 can provide for يَرْزُقُكُمْ that الَّذِي this Who is أَمَنْ delusion
 Nay بَلْ His provision رِزْقَهُ He should withhold إِنْ أَمْسَكَ if you
 and (they) نُفُورٍ ﴿١٩﴾ pride عُتُوٍّ be in فِي they continue to لَجُّوا but
 flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَنْ يَمْشِيَ مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِيَ سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢١﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٢﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٤﴾

on bent down without seeing مُكِبًّا walks is he who
وَجْهِهِ or he who أَهْدَىٰ his face
say سَوِيًّا walks upright on صِرَاطٍ a Straight
مُ the Way مُسْتَقِيمٍ Who it is He
مُ and made وَجَعَلَ has created you أَنْشَأَكُمْ
لَكُمْ and hearts وَالْأَفْئِدَةَ and seeing وَالْأَبْصَرَ hearing for you
السَّمْعَ that little تَشْكُرُونَ you give thanks قُلْ
it is He هُوَ say قُلْ you give thanks تَشْكُرُونَ
Who ذَرَأَكُمْ in the earth الْأَرْضِ and to Him وَإِلَيْهِ
تُحْشَرُونَ shall you be gathered وَيَقُولُونَ and they say
هَذَا when this الْوَعْدُ promise (come to pass) if كُنْتُمْ
will this the knowledge الْعِلْمُ is only إِنَّمَا say قُلْ telling the truth
صَادِقِينَ عِنْدَ اللَّهِ with Allah وَإِنَّمَا and only أَنَا I am
مُبِينٌ a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?
23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِدَعْوَتِهِ تَدْعُونَ ﴿٢٥﴾ قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٢٨﴾

will be **سَبِّتَ** approaching **زُلْفَىٰ** they will see it **رَأَوْا** but when **لَمَّا** disbelieve **كَفَرُوا** those who **الَّذِينَ** the faces of **وُجُوهُ** displeased **وَقِيلَ** which **الَّذِي** this is (the promise) **هَٰذَا** and it will be said **قَالَ** you were **قُلْ** for it **نَدْعُونَ** **٢٧** have you **أَرَأَيْتُمْ** say **قُلْ** and those **وَمَنْ** Allah **اللَّهُ** destroys me **أَهْلِكَنِي** if **إِنْ** seen **أَوْ** me **رَحْمَةً** He bestows His Mercy on us **فَمَنْ** Who **يُخَيِّرُ** can **يُخَيِّرُ** torment **عَذَابٍ** from **مِنْ** the disbelievers **الْكَافِرِينَ** save **هُوَ** He is **الرَّحْمَنُ** the Most Gracious **قَالَ** a painful **قَالَ** we put our trust **تَوَكَّلْنَا** and in Him **وَعَلَيْهِ** in Him **يَدِهِ** believe **قَالَ** so you will come to know **مَنْ** who is it **هُوَ** that is **فِي** in **ضَلَالٍ** if **إِنْ** have you seen **أَرَأَيْتُمْ** say **قَالَ** manifest **ثُبِينَ** **٢٨** error **قَالَ** your water **عَوْرًا** sunk away **فَمَنْ** who then **يَأْتِيكُمْ** can **يَأْتِيكُمْ** flowing **مَعِينٍ** **٢٩** with water **يَمْلَأُ** supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِغِنَمٍ رَبِّكَ يَسْجُدُونَ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَتَسْبِّحُ وَيُصَبِّحُونَ ۝ بِآيَاتِكَ الْمَقْتُولُونَ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ۝ فَلَا تَطْلِعِ الْمَكِيدِينَ ۝ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝ وَلَا تَطِيعُ كُلَّ حَلَافٍ مِّمَّهِينَ ۝

they (angels) **يَسْطُرُونَ** and what **وَمَا** by the pen **وَالْقَلَمِ** Nun **ت** write **مَا** not **أَنْتَ** you are **بِغِنَمٍ** by the Grace of **رَبِّكَ** your Lord

will be a لَآخِرًا for you لَكَ and verily وَإِنَّ a madman يَمَجُنُونَ ﴿٢﴾
 on لَعَلَّ and verily you are وَإِنَّكَ an endless عَزَّ مَمْنُونٌ ﴿٣﴾ reward
 so you will فَسَتَبْصِرُ an exalted عَظِيمٌ ﴿٤﴾ standard of character خُلُقِي
 is الَمَفْتُونُ ﴿٥﴾ which of you بِأَيِّكُمْ and they will see وَيَبْصُرُونَ ﴿٦﴾ see
 He هُوَ your Lord رَبُّكَ verily إِنَّ afflicted with madness
 His سَبِيلِهِ from عَنْ has gone astray ضَلَّ who يَمَنْ knows better
 those who are بِالْمُهْتَدِينَ ﴿٧﴾ knows better أَعْلَمُ and He هُوَ path
 they wish دُرًّا the deniers الْمَكْذِبِينَ ﴿٨﴾ obey تُطِيع so not فَلَا guided
 so قَبْذَهُنَّ you should compromise (with them) تَذُنُّ that لَوْ
 obey تُطِيع and not وَلَا they would compromise (with you)
 and is considered مَهِينٌ ﴿٩﴾ who swears much حَالِفٌ everyone
 worthless

Sûrat Al-Qalam or Nûn (The Pen) LXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Nûn*. [These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). (*Tafsir At-Tabari*)

هَآءِزِ مَشَلَمِ بَنِيمِرِ ﴿١١﴾ مَنَاجِ لِّلْخَيْرِ مَعْتَدِ أُنِيمِ ﴿١٢﴾ عُنْلٍ بَعْدَ ذَٰلِكَ رَنِيمِ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾ سَنَسْتَدْرِ عَلَى الْقَرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَتَمُوا لَبَسَ مَتْنَهَا

مُصِيبِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

هَمَّازٍ مَّشَّامٍ a slanderer ١١ going about with calumnies ١٢ مُعْتَدٍ the good hinderer of ١٣ sinful ١٤ أَن because ١٥ زَنِيمٍ all that ١٦ ذَلِك after ١٧ cruel ١٨ مَالٍ wealth ١٩ وَبَنِينَ and children ٢٠ إِذَا when ٢١ تَتْلَى tales he says ٢٢ قَالِ Our verses ٢٣ مَا يَنْتَسَى to him ٢٤ recited ٢٥ over ٢٦ مَلَى We shall brand him ٢٧ سَنَسُومُ the men of old ٢٨ الْأَوَّلِينَ of ٢٩ الْفُرُجَةِ the nose ٣٠ إِنَّا the nose ٣١ بَلَوْنَاهُمْ verily We ٣٢ إِذَا the garden ٣٣ لَبَّيْكَ the people of ٣٤ أَصْحَابَ We tried ٣٥ in the ٣٦ مُصِيبِينَ to pluck the fruits of (the garden) ٣٧ swore ٣٨ لَبَّيْكُمْ then ٣٩ طَافَ saying if Allah wills ٤٠ يَسْتَنْوُونَ without ٤١ لَا morning ٤٢ on it (garden) ٤٣ طَائِفٌ there passed by ٤٤ زَنِيمٍ something (fire) ٤٥ نَائِمُونَ while they ٤٦ وَهُمْ your Lord ٤٧ فَاصْبَحَتْ were asleep ٤٨ كَالصَّرِيمِ so the (garden) became by the morning ٤٩ pitch dark night

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth). 14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shâ' Allâh* (If Allâh wills). 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَنَادَوْا مُصِيبِينَ ﴿٢١﴾ أِذَا أَغْدُوا عَلَىٰ حَرْبِكُمْ إِن كُنْتُمْ صٰرِمِينَ ﴿٢٢﴾ فَانطَلَقُوا وَهُمْ يَخْتَفُونَ ﴿٢٣﴾ أَن لَا يَدْخُلَهَا الْبَيْتَ عَلَيْهِمْ يٰسَكِينٌ ﴿٢٤﴾ وَعَدُوا عَلَىٰ حَرِّ قَدِيدٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصٰلُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَكُن لَّكُم مِّن دُونِ ٢٨ قَالُوا سُبْحٰنَ رَبِّنَا إِنَّا كُنَّا ظٰلِمِينَ ﴿٢٩﴾

فَنَادَوْا then they called out one to another ٢١ مُصِيبِينَ as soon as the ٢٢ أَغْدُوا to go in the morning ٢٣ يٰسَكِينٌ morning broke ٢٤ حَرْبِكُمْ (saying) to ٢٥

pluck the fruits **فَاتْلَوْهَا** if **إِنْ** your tilth **صَرِيمٍ** you would **كُنْتُمْ** whispering in secret low **بَنخَفُونَ** and they **وَهُرَّ** so they departed today **أَلَيْمَ** shall enter into it **بَنخَلَهَا** not **لَا** (saying) that **أَنْ** tones and they went in **وَعَدَا** any poor person **عَلَيْكَ** upon you **وَسَكِينٍ** (thinking that) **قَدِيرٍ** strong intention **حَزْرٍ** with **عَلَى** the morning they saw the (garden) **رَأَوْهَا** but when **فَلَمَّا** they have powers nay indeed **بَلْ** have gone astray **لَصَّالُوا** verily we **إِنَّا** they said the best among them **عَزُومُونَ** we **عَنْ** said **قَالَ** are deprived **أَوْسَطُ** why do you not **لَوْلَا** I tell **أَنْتُمْ** did not **أَنْتُمْ** glorify Allah **فَالُوا** they said **سُبْحَانَ** glory to **رَبِّنَا** our Lord **إِنَّا** been wrong-doers **ظَالِمِينَ** we have **كُنَّا** verily

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskîn* (poor man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتْلُونَ ﴿٢٢﴾ قَالُوا يَوَيْلًا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٣﴾ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٢٤﴾ كَذَٰلِكَ الْعَذَابُ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٥﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ النَّعِيمِ ﴿٢٦﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٢٧﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٨﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٩﴾

فَأَقْبَلَ **بَعْضُهُمْ** some **عَلَىٰ** to **بَعْضٍ** others **يَتْلُونَ** so they turned **قَالُوا** blaming **يَوَيْلًا** they said **إِنَّا** woe to us **كُنَّا** verily we were **ظَالِمِينَ** transgressors **عَسَىٰ** we hope (maybe) **رَبِّنَا** our Lord **أَنْ** than this **مِنْهَا** a better (garden) **خَيْرًا** He give us in exchange **يُبَدِّلَا** such is **كَذَٰلِكَ** we turn **رَبِّنَا** our Lord **إِلَىٰ** truly **إِنَّا** the **الْعَذَابُ** and truly the punishment of **الْآخِرَةِ** the punishment

Hereafter أَكْبَرُ is greater لَوْ if كَانُوا they يَعْلَمُونَ ﴿٣٠﴾ but knew إِنَّ are لِلْمُتَّقِينَ verily for the pious عِنْدَ with رَبِّهِمْ their Lord جَنَّاتٍ the gardens of النَّعِيمِ ﴿٣١﴾ delight أَنْتَجِلُ We then treat الْمُتَّبِعِينَ shall the matter with مَا لَكُمْ like the criminals ﴿٣٢﴾ Muslims كَالْمُجْرِمِينَ ﴿٣٣﴾ how كَيْفَ you تَحْكُمُونَ ﴿٣٤﴾ do you judge أَمْ or لَكُمْ have you كِتَابٌ a Book فِيهِ through which تَدْرُسُونَ ﴿٣٥﴾ you learn

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tāghûn* (transgressors and disobedient) 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِي مَا نَخْتَارُ ﴿٣٦﴾ أَمْ لَكُمْ آيَاتُنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَّا تَحْكُمُونَ ﴿٣٧﴾ سَأَلَهُمْ أَتُبَهُمْ بِذَلِكَ زَعِيمٌ ﴿٣٨﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣٩﴾ يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٠﴾

إِنَّ لَكُمْ that تَحْكُمُونَ you shall have فِيهِ in it لَّا all that نَخْتَارُ ﴿٣٦﴾ you choosing أَمْ or لَكُمْ have you آيَاتُنَا oaths عَلَيْنَا from us بَلِغَةٌ reaching yours will be لَكُمْ that يَوْمِ the Day of الْقِيَامَةِ Resurrection إِنَّ that تَحْكُمُونَ what لَّا be سَأَلَهُمْ ask them أَتُبَهُمْ of which زَعِيمٌ ﴿٣٨﴾ for that لَهُمْ or لَكُمْ will vouch ﴿٣٩﴾ they have شُرَكَاءُ partners فَلْيَأْتُوا then let them bring بِشُرَكَائِهِمْ their partners إِنْ if كَانُوا they are صَادِقِينَ ﴿٣٩﴾ truthful يَوْمَ the Day which يَكْشَفُ (remember) and they shall وَيُدْعَوْنَ the shin سَاقٍ from عَنْ shall be uncovered they إِلَى be called السُّجُودِ prostrate فَلَا shall not يَسْتَطِيعُونَ ﴿٤٠﴾ but shall not they be able to do so

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

خَشِيعَةً أَبْصَرُهُمْ تَرَفَهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٠﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤١﴾ وَأُمْلِي لَهُمْ إِنَّ كَيِّدِي مَتِينٌ ﴿٤٢﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُثْقَلُونَ ﴿٤٣﴾

خَشِيعَةً will cover them تَرَفَهُمْ their eyes أَبْصَرُهُمْ will be cast down ذَلَّةٌ will be called يُدْعَوْنَ they used to كَانُوا and verily وَقَدْ humiliation healthy and secure سَالِمُونَ and they were وَهُمْ prostrate السُّجُودِ to this هَذَا denies يَكْذِبُ and whoever وَمَنْ then leave Me alone فَذَرْنِي We shall punish them gradually سَنَسْتَدْرِجُهُمْ speech (Quran) الْحَدِيثِ and I وَأُمْلِي they perceive يَعْلَمُونَ not لَا where حَيْثُ from تَيْنَ My Plan كَيِّدِي verily إِنَّ to them لَهُمْ will grant a respite مَتِينٌ so a wage أَجْرًا you ask them تَسْأَلُهُمْ or is it that أَمْ is strong they تَيْنَ مِنْ مَغْرِمٍ debt مُثْقَلُونَ are heavily burdened

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٦﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَالِحِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٧﴾ وَلَوْلَا أَن تَذَكَّرَهُ يَغْمُ مِنْ رَبِّهِ لَئِن دُاعِيَ الْعَرْاءِ وَهُوَ مَذْمُومٌ ﴿٤٨﴾ فَاجْنِبْهُ رَبُّهُ فَجَمَلَهُ مِنَ الصَّالِحِينَ ﴿٤٩﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَنْ يَمِيعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُمْ لَمَجْنُونٌ ﴿٥٠﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥١﴾

أَمْ or that عِنْدَهُمُ the unseen الْغَيْبُ is with them فَهُمْ so they يَكْتُبُونَ ﴿٤٦﴾ فَاصْبِرْ can wait with patience لِحُكْمِ for رَبِّكَ the Decision of وَلَا and not تَكُنْ like كَصَالِحِ

وَهُوَ he cried out تَدْعَى when إِذْ the fish كَلَّوْهُ the companion of
 تَدْرَكُهُ that أَنْ had not وَلَا restrained, suppressed مَكْظُومٌ ﴿١٥﴾ while he
 he would لَيْدَهُ his Lord رَبِّهِ from مِنْ a Grace رَحْمَةً reached him
 on the naked shore بِالْعَرَاءِ indeed have been (so he was) cast off
 رُبُّهُ but chose him فَاجْتَبَاهُ was to be blamed مَذْمُومٌ ﴿١٦﴾ while he وَهُوَ
 وَإِنَّ the righteous الصَّالِحِينَ ﴿١٧﴾ of مِنْ and made him فَجَعَلَهُ his Lord
 disbelieve كَفَرُوا those who الَّذِينَ would almost يَكَاذُ and verily
 لَيُزْلِقَنَّكَ with their eyes (through hatred) بِأَبْصَرِهِمْ make you slip
 إِنَّهُمْ and they say يَقُولُونَ the Reminder الذِّكْرَ they hear سَمِعُوا when
 a ذِكْرٌ but إِلَّا it is هُوَ and not وَمَا is a madman لَخَبِيرٌ ﴿٢٠﴾ verily he
 to all the worlds لِّأَعْلَامِينَ ﴿٢١﴾ reminder

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ الْحَاقَّةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى ﴿٤﴾ فَأَتَاهُمُ الْكَلْبُ الْمَاءِ بِطَغْوَاهُ ﴿٥﴾ فَأَتَاهُمُ الْكَلْبُ الْمَاءِ بِطَغْوَاهُ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ تَحِلُّ حَاوِيَةٌ ﴿٧﴾

الْحَاقَّةُ ﴿١﴾ the reality مَا the reality ﴿٢﴾ what is مَا the reality ﴿٣﴾ كَذَّبَتْ the reality ﴿٤﴾ كَذَّبَتْ the reality ﴿٥﴾ كَذَّبَتْ the reality ﴿٦﴾ كَذَّبَتْ the reality ﴿٧﴾

the calamity ۞ بِالْفَارِعَةِ and Ad people وَعَادُ Thamud ثَمُودُ denied
 ۞ بِالطَّاغِيَةِ they were destroyed فَأَهْلِكُوا Thamud ثَمُودُ as for نَارًا
 they were destroyed فَأَهْلِكُوا Ad عَادُ and as for نَارًا by the awful cry
 ۞ عَالِيَةٍ a furious صَرْصَرٍ by wind بِرِيحٍ destroyed
 nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمُ which Allâh imposed
 so that you قَرَرَى in succession حُسُومًا days and eight وَكُنُيَّةً
 lying overthrown صَرَعَى in it فِيهَا the people الْقَوْمَ could see
 hollow ۞ حَاوِيَةٍ date-palms تَخَلَّيْ trunks of أَعْجَازُ as if they were

Sûrat Al-Hâqqah (The Inevitable) LXIX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! 5. As for Thamûd, they were destroyed by the awful cry! 6. And as for 'Âd, they were destroyed by a furious violent wind! 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۞ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّفِكُمْ بِالطَّاغِيَةِ ۞ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً
 رَابِيَةً ۞ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي اللَّيْلَةِ ۞ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَعِيَةٌ ۞ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ
 وَاحِدَةٌ ۞ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۞

remnants ۞ بَاقِيَةٍ any مِنْ of them لَهُمْ you see تَرَى so do فَهَلْ
 before him قَبْلَهُ and those وَمَنْ Pharaoh فِرْعَوْنُ and brought وَجَاءَ
 ۞ بِالطَّاغِيَةِ and the cities وَالْمُؤَيَّفِكُمْ sin فَعَصَوْا رَسُولَ and they disobeyed
 ۞ أَخَذَةً so He seized them فَأَخَذَهُمْ their Lord's رَبِّهِمْ Messenger
 rose beyond طَغَى when لَمَّا verily we إِنَّا a strong رَابِيَةً a seizing
 the ۞ اللَّيْلَةِ in فِي We carried you حَمَلْنَاكُمْ the water الْمَاءِ limits
 a تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

﴿١١﴾ an ear اُذُنْ and may understand it وَفِيهَا remembrance the Trumpet الصُّورُ in فِي will be blown فَتُفْع then when فَإِنَّا a keen and shall be removed (from وَجِلَتْ one ﴿١٣﴾ وَحِدَةً with blowing نَفْحَةً and the mountains وَالْجِبَالُ the earth أَلْأَرْضُ their places) and مَدَكَّا and the mountains shall be removed from their places, and crushed with a single وَحِدَةً ﴿١١﴾ crushing دَكَّ crushed

8. Do you see any remnants of them? 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١١﴾ وَانْشَقَّتِ السَّمَاءُ فِي يَوْمِئِذٍ وَاهِبَةً ﴿١٣﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أَوْفَى كِتَابِهِ بِسَمِيئِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَّةً ﴿١٩﴾ إِنِّي كُنْتُ مِنْكُمْ نَاقِيًا حَسَابِيَّةً ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

the (great) الْوَاقِعَةُ ﴿١١﴾ shall befall وَقَعَتِ then on that Day فَيَوْمَئِذٍ so it وَانْشَقَّتِ the heaven السَّمَاءُ and will split asunder فِي يَوْمِئِذٍ event and the الْمَلَكُ it will be frail and torn up وَاهِبَةً ﴿١٣﴾ on that Day يَوْمَئِذٍ the عَرْشُ and will bear وَيَحْمِلُ its sides أَرْجَائِهَا will be on angels فَوْقَهُمْ your Lord رَبِّكَ Throne of that Day يَوْمَئِذٍ above them ثَمَنِيَّةٌ ﴿١٧﴾ that Day يَوْمَئِذٍ eight angels shall you be brought to تُعْرَضُونَ that Day يَوْمَئِذٍ judgement لَا not خَفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ of you مِنْكُمْ will be hidden خَافِيَةٌ ﴿١٨﴾ a كِتَابِهِ will be given أَوْفَى him who مَنْ then as for فَأَمَّا secret read أَقْرَبُوا take هَؤُلَاءِ will say يَقُولُ in his right hand بِسَمِيئِهِ record كِتَابِيَّةً ﴿١٩﴾ my record إِنِّي did believe كُنْتُ surely I إِنِّي my record حَسَابِيَّةً ﴿٢٠﴾ shall meet فَهُوَ my account عِيشَةٍ ﴿٢٠﴾ in فِي so he shall be رَاضِيَةٍ ﴿٢١﴾

a lofty ٢٦ Paradise جنة in well-pleasing ٢٧ life راضية
will be low and near ٢٨ the fruits in bunches whereof ٢٩
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِغَةِ ٢٦ وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلْبَسْنِي لَرَأْتُ كِذِّيبَةً ٢٧ وَلَرَأْتُ مَا حَسِبْتُ ٢٨ يَلْبَسْتُهَا كَأَنِّي الْفَاضِيَةُ ٢٩ مَا أَغْنَىٰ عَنِّي مَالِي ٣٠ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ٣١ خُذُوا فَعْلُوهُ ٣٢ ثُمَّ لَنُحِمِّمْ سَلَوتَهُ ٣٣ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٤ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ٣٥

كُلُوا eat and drink هَنِيئًا at ease بِمَا for that which أَسْلَفْتُمْ
كُلُوا past ٢٦ days الْفَالِغَةِ in you have sent on before you
وَأَمَّا ٢٧ him who أُوْقِيَ will be given كِتَابَهُ his record بِشِمَالِهِ
I had been لَرَأْتُ not I wish يَلْبَسْنِي will say فَيَقُولُ in his left hand
لَرَأْتُ my record ٢٧ given كِذِّيبَةً I had known ٢٨ and that not
لَرَأْتُ my account ٢٩ what is حَسِبْتُ my power and ٣٠
الْفَاضِيَةُ ٣١ my end مَا not أَغْنَىٰ has availed عَنِّي me مَالِي
٣٢ wealth هَلَكَ have gone عَنِّي from me سُلْطَانِيَّةٌ
٣٣ arguments خُذُوا seize him فَعْلُوهُ ٣٤ and fetter him ثُمَّ
a chain سَلَوتَهُ ٣٥ the blazing Fire ثُمَّ in then فِي
ذَرْعُهَا ٣٦ cubits ذِرَاعًا is seventy سَبْعُونَ whereof the length
٣٧ fasten him إِنَّهُ verily he كَانَ لَا not يُؤْمِنُ believe بِاللَّهِ
the Most Great ٣٨ Allah

24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it had been my end (death)! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٢٦﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حِمِيمٌ ﴿٢٧﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشِيلٍ ﴿٢٨﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٢٩﴾ فَلَا أَقِيمُ بِمَا تُبْصِرُونَ ﴿٣٠﴾ وَمَا لَا تُبْصِرُونَ ﴿٣١﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٢﴾ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣٣﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٤﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٣٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٣٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣٧﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَاجِيزٌ ﴿٣٨﴾ وَإِنَّهُ لَذِكْرٌ لِّلْمُتَّقِينَ ﴿٣٩﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٠﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤١﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٤٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٤٣﴾

وَلَا يَحْضُ and not he urged عَلَى on طَعَامِ the feeding of الْمُسْكِينِ the poor
فَلَيْسَ the poor لَهُ so not الْيَوْمَ this Day هَهُنَا here حِمِيمٌ
وَلَا friend nor طَعَامُ any food إِلَّا except مِنْ غَشِيلٍ the
يَأْكُلُهُ none لَا washing of wounds إِلَّا will eat it الْخَاطِئُونَ except
فَلَا the sinners أَقِيمُ so verily بِمَا I swear تُبْصِرُونَ by whatsoever
وَمَا you see لَا and by whatsoever وَمَا you see not تُبْصِرُونَ
إِنَّهُ you see لَقَوْلُ the word of رَسُولٍ Messenger كَرِيمٍ an honored
قَلِيلًا a poet شَاعِرٍ the word of يَقُولُ it is وَمَا and not
تُؤْمِنُونَ that you believe وَلَا nor is it يَقُولُ the word of كَاهِنٍ
قَلِيلًا a sooth sayer تَذَكَّرُونَ that little is مَا you remember نَزِيلٌ
الْعَالَمِينَ the Lord of رَبِّ from this is the revelation sent down
عَلَيْنَا he forged نَقُولُ and if وَلَوْ the worlds
بَعْضُ concerning Us لَأَخَذْنَا false sayings الْأَقَاوِيلِ some
لَقَطَعْنَا and then ثُمَّ by his right hand بِالْيَمِينِ him
مِنْهُ would cut from him الْوَتِينَ the life artery فَمَا and not
حَاجِيزٌ from him عَنْهُ one أَحَدٍ any مِنْ of you
لَذِكْرٌ is a Reminder لِّلْمُتَّقِينَ for the وَإِنَّهُ (Quran)
وَلَأَنَّا and verily We لَنَعْلَمُ know أَنَّ that مِنْكُمْ some

will be an **لَحَرَةً** and indeed it **وَإِنَّ** deny **مُكَذِّبِينَ** among you that
 anguish **عَلَى** the disbelievers **الْكَافِرِينَ** and verily it is **وَإِنَّ**
 the **بِأَسْمِ** so glorify **فَسَبِّحْ** with certainty **الْبَيِّنِ** an absolute truth
 the Most Great **الْعَظِيمِ** your Lord **رَبِّكَ** Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khâtî 'ûn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. This is the Revelation sent down from the Lord of the '*Âlamîn* (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). 49. And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] 50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ân) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ① لِّلْكَافِرِينَ لَّيْسَ لَهُمْ دَافِعٌ ② مِّنْ أَفْذَى الْمَعَارِجِ ③ تَصْعَقُ الْمَلَائِكَةُ وَالرُّوحُ
 إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④ فَأَصْبَرَ صَبْرًا جَبِيلًا ⑤ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥ وَنَرَاهُ قَرِيبًا ⑦ يَوْمَ
 تَكُونُ السَّمَاءُ كَالْهَلِّ ⑧ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨ وَلَا يَنْتَلِ حِمِيمٌ حِمِيمًا ⑩ يُصْرَوْنَهُمْ يَوْمَئِذٍ الْمُجْرِمُ لَوْ يَفْقَدِي مِنَ
 عَذَابٍ يَوْمِيذٍ بَيْنِيهِ ⑪

سَأَلَ asked سَائِلٌ a questioner بِعَذَابٍ concerning a torment وَاقِعٍ ①
 for it لَّيْسَ upon the disbelievers لِّلْكَافِرِينَ ② about to befall
 دَافِعٌ ③ can avert مِّنْ from أَفْذَى Allah ﷻ ذَى the Lord of الْمَعَارِجِ ④

and الرَّوحُ the angels اَتَكْتَبُكَ ascend تَنْجُ the ways of ascent
 the spirit إِلَيْهِ to Him فِي in يَوْمَ a Day كَانَ is مِقْدَارُهُ
 so قَاصِرَ years سِتْوَةِ thousand أَلْفَ fifty خَمْسِينَ measure whereof
 verily they إِنَّهُمْ with a good حِيلًا patience صَبْرًا be patient
 the Day يَوْمَ near قَرِيبًا but We see it وَنَرَاهُ afar off يَبِيدًا see it
 like melted lead كَالْمُهْلِ the sky السَّمَاءُ will be تَكُونُ that
 like flakes of wool كَالْعِهْنِ the mountains لِبَالٍ and will be
 of a friend حِمِيمًا a friend حَمِيمٌ will ask يَسْتَلُ and not
 would desire يَوْئُدُ though they shall be made to see one another
 from عَذَابٍ he ransom himself يَفْتَدِي if لَوْ the criminal الْمُجْرِمُ
 by his children يَبْنِيهِ that Day يَوْمَ the punishment of

Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allâh, the Lord of the ways of ascent. 4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَحْبَتِهِ وَأَخِيهِ ۚ وَفَصَّلَتِ إِلَيْهِ أَنْ تَوْبَهُ ۚ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا إِنَّمَا لَطْفٌ ۚ نَزَّاعَةً لِّلشَّوْطِ ۚ
 تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۚ وَجَمَعَ فَأَوْعَى ۚ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ
 مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ

and his brother وَأَخِيهِ and his wife وَصَاحِبَتِهِ and whoever وَمَنْ sheltered him أَكْفَرَهُ kindred
الْأَرْضِ the earth جَمِيعًا all ثُمَّ so then بُنِجِهِ it might save him
نَزَاعَةُ the Fire of Hell لَظَىٰ verily it will be إِنَّمَا but no means
(all) such as تَدْعُوا calling مَن the head skin لِّلشَّوْءِ taking away
and turn away their faces وَوَلَّىٰ turn their backs and وَجَعَ
man الْإِنْسَانَ and hide it وَإِنْ collect (wealth) فَاَوْزَىٰ
touches him مَسَّهُ when إِذَا very impatient هُلُوعًا was created
أَلْتَرُّ touches him مَسَّهُ and when إِذَا distressed جُرُوعًا evil
those devoted to Salat الْمُصَلِّينَ except إِلَّا stingy مَوْنًا good

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh). 19. Verily, man (disbeliever) was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salât* (prayers).

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِّمَّا لِلنَّاسِ مِنَ الْغُلَامِ ﴿٢٤﴾ وَالَّذِينَ يُصَدِّقُونَ بَيْرُومَ
الَّذِينَ ﴿٢٥﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُتَشَفِّقُونَ ﴿٢٦﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٧﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٨﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ غَيْرُ مُلِيمٍ ﴿٢٩﴾ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣٠﴾

الَّذِينَ هُمْ those عَلَى in صَلَاتِهِمْ their Salat دَائِمُونَ ﴿١٣﴾ remain
 is وَالَّذِينَ constant and those who فِي in أَمْوَالِهِمْ their wealth حَتَّى
 a right مَعْلُومٌ ﴿١٤﴾ a known لِسَائِلِ the beggar who asks وَالْمَحْرُورِ ﴿١٥﴾
 and for the deprived (who has lost his property and wealth) وَالَّذِينَ
 and those who يُصَدِّقُونَ believe يَوْمَ the Day of الَّذِينَ ﴿١٦﴾
 and those هُمْ and those وَالَّذِينَ Recompense of عَذَابِ the torment of

رَبِّهِمْ the torment of عَذَابٍ verily إِنَّ fear تُشْفِقُونَ their Lord
 can feel secure مَأْمُونٍ ﴿٢٨﴾ is that before which none عِبْرٌ their Lord
 وَالَّذِينَ guard حَافِظُونَ ﴿٢٩﴾ their chastity لِفُرُوجِهِمْ who هُمْ and those الَّذِينَ
 possess مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجَهُمْ with عَلَى except
 to be مُؤْمِنِينَ ﴿٣٠﴾ not عِبْرٌ so they are فَإِنَّهُمْ their right hands
 فَأُولَئِكَ that ذَلِكَ beyond رَدَّةً seeks أَبْتَنَى but whoever فَنِي blamed
 transgressors الْعَادُونَ ﴿٣١﴾ who are هُمْ then it is those

23. Those who remain constant in their *Salât* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ﴿٣٥﴾ قَالِ الَّذِينَ كَفَرُوا بِكَ مُهَيِّئِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَطِيعُ كُلَّ أَمْرٍ مِنْهُمْ أَنْ يَدْخَلَ جَنَّةً نَعِيمٍ ﴿٣٨﴾

وَالَّذِينَ and those هُمْ who لِأَمْتِهِمْ to their trusts وَعَهْدِهِمْ and their
 in رِعُونَ ﴿٣٢﴾ they keep وَالَّذِينَ and those هُمْ who بِشَهَادَتِهِمْ in
 قَائِمُونَ ﴿٣٣﴾ stand firm وَالَّذِينَ and those هُمْ who عَلَى
 shall be فِي such أُولَئِكَ guard well يُحَافِظُونَ ﴿٣٤﴾ their Salat صَلَاتِهِمْ over
 so what is the matter قَالِ honored مُكْرَمُونَ ﴿٣٥﴾ the Gardens جَنَّاتٍ in
 that الَّذِينَ with كَفَرُوا disbelieve بِكَ from you مُهَيِّئِينَ ﴿٣٦﴾ that
 the الَّذِينَ and on عَنِ the right الْيَمِينِ and on عَنِ الشِّمَالِ the
 left عِزِينَ ﴿٣٧﴾ (sitting) in groups أَطِيعُ كُلَّ does hope every أَمْرٍ
 the Paradise of جَنَّةً be entered يَدْخَلَ of them مِنْهُمْ man
 delight نَعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salât* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allāh's Book (this Qur'ân)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٨﴾ فَلَا أُقِيمُ رَبِّ السَّعْدِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٣٩﴾ عَلَى أَنْ تُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٠﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤١﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ يِرَافًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٢﴾ خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٣﴾

out of مِمَّا have created them خَلَقْنَاهُمْ verily We إِنَّا but nay كَلَّا by the رَبِّ I swear أُقِيمُ so فَلَا they know يَعْلَمُونَ ﴿٣٨﴾ that which and sunset in السَّعْدِ وَالْمَغْرِبِ all points of sunrise in the east السَّعْدِ Lord of تُبَدِّلُ that أَنْ to are Able لَقَدِيرُونَ ﴿٣٩﴾ that surely We إِنَّا the West and not وَمَا than them مِنْهُمْ by better خَيْرًا We replace (them) to يَخُوضُوا so leave them فَذَرَهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٤٠﴾ We they meet يُلَاقُوا until حَتَّى and play about وَيَلْعَبُوا plunge in vain talk the Day يَوْمَ they are promised يُوعَدُونَ ﴿٤١﴾ which الَّذِي their Day يَوْمَهُمُ the graves الْأَجْدَاثِ of مِنْ they will come out يَخْرَجُونَ when يِرَافًا the graves الْأَجْدَاثِ of مِنْ they will come out يَخْرَجُونَ when quickly كَأَنَّهُمْ as if they إِلَى to نُصُبٍ a goal يُوفِضُونَ ﴿٤٢﴾ racing خَشِيعَةً with their eyes أَبْصَرُهُمْ lowered in fear and humility which ذِلَّةٌ disgrace ذَلِكَ that is الْيَوْمُ the Day الَّذِي which كَانُوا they were يُوعَدُونَ ﴿٤٣﴾ promised

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ۖ ﴿٣﴾ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَاعَهُمْ فِي أَعْيُنِهِمْ ۖ إِذَا نَادَيْتُمْ وَاسْتَغْفَرُوا لِثَابِتِهِمْ وَاصَرُّوا ۖ وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ to Noah Noah sent verily We to his people
 أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (saying) to your people warn before that
 He said قَالَ a painful torment comes to them أَلِيمٌ
 يَقَوْمِ O my people إِنِّي verily I am لَكُمْ to you نَذِيرٌ مُبِينٌ warner
 أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا that you should worship Allah a plain
 يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى He will forgive and obey me dutiful to Him
 قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا my people night and day
 فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا but not and increased them all my calling but
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَاعَهُمْ فِي أَعْيُنِهِمْ ۖ I called unto every time and verily I flight
 إِذَا نَادَيْتُمْ وَاسْتَغْفَرُوا لِثَابِتِهِمْ وَاصَرُّوا ۖ وَاسْتَكْبَرُوا اسْتِكْبَارًا that you might forgive them
 ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ۖ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا openly called to them
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا in private I said to them proclaimed in public
 and I secretly appealed to them and I secretly appealed to them
 your Lord your Lord is verily He is Oft-Forgiving

Sûrat Nûh (Noah) LXXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allâh (Alone), be dutiful to Him, and obey me, 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِىَ وَجَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ يَرْجَا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

يُرْسِلِ He will send السَّمَاءَ the sky (rain) عَلَيْكُمْ to you مِدْرَارًا ﴿١١﴾ and وَيُمْدِدْكُمْ abundance and give you increase بِأَمْوَالٍ in wealth وَيَبْنِىَ and جَنَّاتٍ on you وَجَعَلَ children and bestow لَكُمْ and أَنْهَارًا ﴿١٢﴾ what is the matter with أَنْهَارًا rivers مَا لَكُمْ on you لَكُمْ bestow لَا you not تَرْجُونَ you expect لِلَّهِ for Allah وَقَارًا ﴿١٣﴾ any respect أَطْوَارًا ﴿١٤﴾ He has created you أَطْوَارًا ﴿١٤﴾ and surely خَلَقَكُمْ and تَرَوْا كَيْفَ see you خَلَقَ how اللَّهُ has created سَبْعَ the seven سَمَوَاتٍ heavens طِبَاقًا ﴿١٥﴾ one above another وَجَعَلَ and جَعَلَ the moon الْقَمَرَ فِيهِنَّ therein نُورًا and made الشَّمْسُ a light وَجَعَلَ and made الشَّمْسُ a lamp يَرْجَا ﴿١٦﴾ and اللَّهُ أَنْبَتَكُمْ and اللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ has brought you forth

from الْأَرْضِ the (dust of) earth بَنَّاكَ ﴿٧١﴾ as a growth ثُمَّ then يُبْدِكُ ﴿٧٢﴾ and bring you وَنُخْرِجُكُمْ into it فِيهَا He will return you the earth وَاللَّهُ for you لَكُمْ has made جَعَلَ and Allah وَرَأَى wide spread بِسَاطٍ ﴿٧٣﴾

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabari*) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.

لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٧٤﴾ قَالَ نُوحٌ رَبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَزَّ بَزْدَهُ مَالَهُ وَوَلَدَهُ ۖ إِلَّا خَسَارًا ﴿٧٥﴾ وَمَكُرًا مَكْرًا كَبِيرًا ﴿٧٦﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٧﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٨﴾

لَتَسْلُكُوا therein سُبُلًا (on) roads فِجَاجًا ﴿٧٤﴾ verily they my Lord رَبِّ Noah قَالَ said إِنِّهُمْ my Lord رَبِّ Noah قَالَ said mountain trails give عَصَوْنِي disobeyed me وَاتَّبَعُوا and followed مَنْ one لَزَّ not بَزْدَهُ but إِلَّا and his children وَوَلَدَهُ his wealth مَالَهُ him increase a خَسَارًا loss وَمَكْرًا and they have plotted مَكْرًا a كَبِيرًا plot ﴿٧٥﴾ you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا mighty nor تَذَرُنَّ shall you leave وَدًّا Wadd وَلَا your gods آلِهَتَكُمْ nor سُوَاعًا Suwa وَلَا nor يَغُوثَ Yaguth وَيَعُوقَ Yaqoq nor نَسْرًا nor many كَثِيرًا they have led astray أَضَلُّوا and indeed وَقَدْ Nasr ﴿٧٦﴾ but إِلَّا the wrong-doers الظَّالِمِينَ did increase تَزِدِ and not error

20. That you may go about therein in broad roads. 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. "And they have plotted a mighty plot. 23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwâ*', nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols). 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢١﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ الْكَافِرِينَ دَبَّارًا ﴿٢٢﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٣﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٤﴾

مِمَّا خَطِيئَتِهِمْ because of their sins أُغْرِقُوا they were drowned فَأَدْخِلُوا they were made to enter نَارًا the Fire فَلَمْ يَجِدُوا and not أَنْصَارًا Allah instead of مِنْ دُونِ for them found رَبِّ Noah and said وَقَالَ نُوحٌ my Lord لَا not تَذَرْنِي leave me عَلَى the earth مِنْ the disbelievers دَبَّارًا any الْكَافِرِينَ of the inhabitants they will mislead يُضِلُّوا they will beget عِبَادَكَ your slaves وَلَا and not يَلِدُوا but فَاجِرًا wicked كَفَّارًا my Lord رَبِّ disbelievers اغْفِرْ my Lord وَلِوَالِدَيَّ me and my parents وَلِمَنْ and him who دَخَلَ and all the مُؤْمِنًا as a believer my home enters بَيْتِي enters and all the مُؤْمِنَاتِ believing men and women تَزِدِ and not وَلَا and to the الظَّالِمِينَ increase destruction نَبَارًا but إِلَّا to the wrong-doers

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

قُلْ say أُوحِيَ to me إِلَيَّ it has been revealed that اسْتَمَعَ they said فَقَالُوا of a group الْجِنِّ jinns اِنَّا we have heard سَمِعْنَا a wonderful عَجَبًا Recital (a Quran) قُرْآنًا we and we believed فَآمَنَّا the Right path الرُّشْدِ to it guides يَهْدِي therein وَلَمْ we shall join نُشْرِكُ and never رَبِّنَا with our Lord جَدُّ exalted be تَعَالَى and verily وَأَنَّهُ anything ﴿٢﴾ اَحَدًا of our Lord رَبَّنَا neither مَا He has taken اتَّخَذَ a wife صَاحِبَةً وَلَا nor a son وَلَدًا ﴿٣﴾ وَأَنَّهُ a son and that كَانَ used to يَقُولُ say سَفِيهًا the majesty of the الْجِنِّ against الله شَطَطًا ﴿٤﴾ that which was ظَنَنَّا and verily we وَأَنَا wrong and not right that أَن thought أَن that would never نَقُولُ say الْإِنسُ men وَالْجِنُّ and jinns عَلَى against الله كَذِبًا ﴿٥﴾ Allah a lie وَأَنَّهُ and verily كَانَ there were رِجَالٌ men مِّنَ among the males رِجَالٍ who took refuge يَعُوذُونَ mankind الْجِنِّ among the jinns فَزَادُوهُمْ so they increased them رَهَقًا ﴿٦﴾ you ظَنَنْتُمْ as كَمَا thought and they وَأَنَّهُمْ sin and arrogance أَن thought أَن that لَّنْ will never يَبْعَثُ Allah أَحَدًا ﴿٧﴾ anyone

Sûrat Al-Jinn

(The Jinn) LXXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh. 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمْعِ فَمَن يَسْمِعُ الْآنَ يَجِدْ لَّمْ شِهَابًا رَّصَدًا ۝ وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۝

وَأَنَّا لَمَسْنَا the heaven السَّمَاءَ have sought to reach and we فَوَجَدْنَاهَا stern ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا we sit used to ۝ وَأَنَّا وَشُهَبًا ۝ أَشَرُّ أُرِيدَ whether evil is intended ۝ أَرَادَ intends ۝ رَبُّهُمْ for them ۝ رَشَدًا a Right Path ۝ وَأَنَّا كُنَّا طَرَائِقَ قِدْدًا different groups

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُمْ هَرَبًا ۝ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ؕ آمَنَّا بِهِ ؕ فَمَن يُؤْمِنُ بِرَبِّهِ ؕ فَلَا يَخَافُ بَحْسَ وَلَا رَهَقًا ۝ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ؕ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝ وَأَمَّا

الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوَالُوا اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً عَذَقًا ﴿١٦﴾

وَأَنَّا and we طَنَّا we think أَن that لَنْ never نُعْجِزُ and we
 and the earth الْأَرْضِ in فِي Allah اللَّهُ we can escape
 and by flight هَرَبًا ﴿١٢﴾ we can escape Him نُعْجِزُهُ never
 we the Guidance الْهُدَى we heard سَمِعْنَا when لَمَّا indeed
 in believes يُؤْمِنُ and whosoever فَمَنْ therein يُؤْمِنُ believed
 nor any loss بَخْسًا shall have fear يَخَافُ so not فَلَا his Lord
 رَهَقًا ﴿١٣﴾ any oppression وَأَنَّا and we مِنَّا of us (some are) الْقَاسِطُونَ
 unjust rebels and of us (some are) وَمِنَّا الْقَاسِطُونَ فَمَنْ
 then such فَأُولَئِكَ has embraced Islam and whosoever
 the الْقَاسِطُونَ and as for وَأَمَّا the Right Path رَشَدًا ﴿١٤﴾
 firewood حَطَبًا ﴿١٥﴾ for Hell لِجَهَنَّمَ they shall be فَكَانُوا unjust rebels
 the الطَّرِيقَةِ on عَلَى they had stood upright and if وَالْوَالُوا
 We should surely have bestowed on them لَأَسْقَيْنَهُمْ Right Way
 in abundance عَذَقًا ﴿١٦﴾ water

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path." 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

لَتَفْنِيَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّمَا يُدْعُوهُ كَادُوا يُكُونُونَ عَلَيْهِ لِيدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

and whosoever **وَمَنْ** thereby **فِيهِ** that We might try them **لِنَفْتِنَهُمْ**
 his Lord **رَبِّهِ** the Reminder of **ذِكْرٍ** from **عَنْ** turns away **يُضِلُّ**
يَسْلُكُهُ torment **عَذَابًا** He will cause him to enter in **صَعَدًا** ﴿١٧﴾
 for Allah **لِلَّهِ** the mosques are **الْمَسَاجِدَ** and that **وَأَنَّ** a severe
 anyone **أَحَدًا** Allah **اللَّهُ** along with **مَعَ** invoke **يَدْعُوا** so not
 and that **وَأَنَّ** when **فَإِذَا** stood up **عَبْدٌ** the slave of Allah **اللَّهُ** **يَدْعُوهُ**
 were **يَكُونُونَ** they almost **كَأَنَّهُمْ** invoking in prayer to Him
 say **قُلْ** in a dense crowd (stifling him) **يَدْعَا** round him
 I only **أَدْعُوهُ** my Lord **رَبِّي** invoke **وَلَا** and none **أُشْرِكُ** I associate **يَدْعُوهُ**
 as partners **أَحَدًا** along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. 19. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿١٨﴾ **قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا** ﴿١٩﴾ **إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتٍ** **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا** ﴿٢٠﴾ **حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعَفَ نَاصِرًا وَأَقَلَّ عَدَدًا** ﴿٢١﴾

you **لَكُمْ** have power to cause **أَمْلِكُ** not **لَا** verily I **إِنِّي** say **قُلْ**
 say **قُلْ** to bring you to the Right Path **رَشَدًا** nor **وَلَا** harm **ضَرًّا**
 Allah's **اللَّهُ** from **مِنْ** can protect me **يُجِيرَنِي** never **لَنْ** verily I **إِنِّي**
 except in **مِنْ دُونِهِ** can I find **أَجِدَ** nor **وَلَنْ** anyone **أَحَدٌ** punishment
 Allah **اللَّهُ** from **مِنْ** conveyance **بَلَاغًا** but **إِلَّا** refuge **مُلْتَحَدًا** ﴿١٩﴾
 disobeys **يَعْصِ** and whosoever **وَمَنْ** and His Messages **وَرِسَالَاتٍ**
 for him is **لَهُ** then verily **فَإِنَّ** and His Messenger **وَرَسُولَهُ** Allah
 therein **فِيهَا** they shall dwell **خَالِدِينَ** Hell **جَهَنَّمَ** the Fire of

that which مَا they see رَأَوْا when إِذَا till حَتَّى forever ﴿٢٢﴾
 who it مَنْ then they will know فَسَيَعْلَمُونَ they are promised
 ﴿٢٣﴾ and less in وَأَقَلُّ is weaker in نَاصِرًا helpers
 numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
 22. Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنْ أَدْرَيْتَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَكَ رَبِّي أَمَدًا ﴿٢٢﴾ عَلِيمٌ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٣﴾ إِلَّا
 مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٤﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَكَ رِيبَهُمْ وَأَحَاطَ بِمَا
 لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٥﴾

قُلْ say إِنْ not أَدْرَيْتَ I know أَقْرَبُ whether is near مَا what
 تُوعَدُونَ you are promised أَمْ or whether يَجْعَلُ will appoint لَكَ
 the All-Knower of عَلِيمٌ a distant term أَمَدًا my Lord رَبِّي it
 الْغَيْبِ the unseen فَلَا and not يُظْهِرُ he reveals عَلَى on غَيْبِهِ His
 unseen أَحَدًا ﴿٢٣﴾ anyone إِلَّا except to مَنْ whom ارْتَضَىٰ he has
 he makes رَسُولٍ of chosen مِنْ a Messenger فَإِنَّهُ so verily يَسْلُكُ
 behind وَمِنْ to march مِنْ from بَيْنِ يَدَيْهِ before him وَمِنْ خَلْفِهِ
 that He may know لِيَعْلَمَ a band of watching guards رَصَدًا ﴿٢٤﴾
 the Messages رِيبَهُمْ they have conveyed أَبْلَغُوا verily قَدْ that
 all that which is بِمَا and He sorrounds وَأَحَاطَ their Lord رَبِّهِمْ of
 لَدَيْهِمْ with them وَأَحْصَىٰ and كُلَّ of all شَيْءٍ things عَدَدًا ﴿٢٥﴾
 count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He

Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).” 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

سُورَةُ الْمُزَّمِّلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ فَرَّ الَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ يَضَعُهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدَ عَلَيْهِ وَرَقِلَ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّكَ الْمَشْرِقُ وَالْمَغْرِبُ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ wrapped in garments فَرَّ الَّيْلَ stand (to pray) إِلَّا قَلِيلًا ﴿٢﴾ all night except قَلِيلًا ﴿٢﴾ a little يَضَعُهُ أَوْ أَنْقَضَ or half of it أَوْ زِدَ or a little ﴿٣﴾ less مِنْهُ than that قَلِيلًا ﴿٣﴾ or زِدَ add عَلَيْهِ to it وَرَقِلَ the Quran تَرْتِيلًا ﴿٤﴾ in a slow style إِنَّا سَنُلْقِي verily We عَلَيْكَ shall send down قَوْلًا ثَقِيلًا ﴿٥﴾ to you word ثَقِيلًا ﴿٥﴾ a weighty إِنَّ نَاشِئَةَ اللَّيْلِ the rising (at) أَشَدُّ وَطْأً is very hard وَطْأً night هِيَ أَشَدُّ وَطْأً is very hard أَقْوَمُ قِيلًا ﴿٦﴾ and most suitable for قِيلًا ﴿٦﴾ the word وَأَقْوَمُ and most potent occupation سَبْعًا day سَبْعًا day طَوِيلًا ﴿٧﴾ with ordinary duties وَادْكُرْ prolonged and remember اسْمَ رَبِّكَ the Name of the Lord إِلَيْهِ and devote yourself تَبَتَّلْ your Lord تَتَبِيلًا ﴿٨﴾ with a complete devotion رَبُّكَ الْمَشْرِقُ وَالْمَغْرِبُ the Lord of the east and the west لَا إِلَهَ إِلَّا هُوَ but He فَاتَّخِذْهُ as Guardian وَكِيلًا ﴿٩﴾ take Him Alone

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little — 3. Half of it or a little less than that, 4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

وَأَصْبِرْ and be patient عَلَىٰ with مَا what يَقُولُونَ they say وَاهْجُرْهُمْ and withdraw جَمِيلًا a good way وَذَرْنِي a good way وَالْمُكَذِّبِينَ and leave Me Alone أُولَىٰ to deal with the deniers النَّعْمَةِ those who are in possession of good things of life وَمَهِّلْهُمْ verily إِنَّ for a little while قَلِيلًا and give them respite and طَعَامًا and raging Fire وَجَحِيمًا are fetters أَنكَالًا with Us a painful أَلِيمًا and torment غُصَّةٍ chokes ذَا a food the الْأَرْضُ will be in violent shake تَرْجُفُ on the Day when الْجِبَالُ and will be كَانَتِ and the mountains الْجِبَالُ earth poured out and flowing مَّهِيلًا a heap of sand كَيْبًا mountains إِنَّا down to you إِلَيْكَ have sent أَرْسَلْنَا verily We إِنَّا as over you عَلَيْكَ to be a witness شَهِيدًا a Messenger We أَرْسَلْنَا to Pharaoh فِرْعَوْنَ to did send إِلَيْكَ a Messenger

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

heap of sand poured out. 15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٥﴾ فَكَيْفَ تَنْتَقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٦﴾ السَّمَاءَ مَنفُطِرًا ﴿١٧﴾ بِئْسَ كَانَ وَعْدُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

فَعَصَى the Messenger الرَّسُولَ Pharaoh but disobeyed
then أَخَذَ a severe وَبِيلًا with seizing so We seized him
you disbelieve كَفَرْتُمْ if إِنْ can you avoid punishment تَنْتَقُونَ how
يَوْمًا the children الْوِلْدَانَ will make يَجْعَلُ in a Day that
by بِئْسَ will be cleft asunder مَنفُطِرًا the heaven السَّمَاءَ grey-headed
to be مَفْعُولًا His Promise وَعْدُ is (certainly) كَانَ it
فَمَنْ an admonition تَذْكِرَةٌ this is هَذِهِ verily إِنَّ accomplished
His Lord رَبِّهِ to إِيَّكَ let him take اتَّخَذَ wills شَاءَ so whosoever
a path سَبِيلًا ﴿١٩﴾

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثُهَا وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ تُخِصُّهُ فَنَابَ عَلَيْكَ فَاقْرَأْ مَا يَنْسَرُ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْجُؤٌ وَمَأْوَاكُم بِهِ بِرِضْوَانٍ فِي الْأَرْضِ يَنْتَقُونَ مِنْ فَضْلِ اللَّهِ وَمَا وَاعَدَ اللَّهُ فِي سَبِيلِ اللَّهِ فَاقْرَأْ مَا يَنْسَرُ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قُرْآنًا حَسَنًا وَمَا تُفْلِحُوا إِلَّا بِفَسْحٍ مِنْ خَيْرٍ يُجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ مِنْ قَبْلِكُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢١﴾

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ your Lord رَبَّكَ knows أَنَّكَ that you تَقُومُ (to stand
the ثُلُثِي two thirds of أَدْنَىٰ a little less مِنْ pray at night)
night وَنِصْفَهُ or half the night ثُلُثُهَا or a third of the night
and اللَّهُ with you مَعَكَ those الَّذِينَ of وَمِنْ and so do a party

He knows عَلِمَ and the day وَالنَّهَارُ the night اللَّيْل measures يُقَدِّرُ
 so He has قَاتَبَ you calculate it (night) تُحْصَوْنَ that can never أَنْ
 as much as مَا so recite you تَقْرَأُوا to you (in mercy) عَلَيْكُمْ turned
 He knows عِلْمَ the Quran الْقُرْآنِ of مِنْ may be easy for you يَسَّرَ
 sick مَرَضًا some among you مِنْكُمْ will be سَبَكُونُ that there أَنْ
 the land وَالْأَرْضِ through فِي travelling يَضْرِبُونَ and others وَآخَرُونَ
 and others يَتَّبِعُونَ seeking of فَضْلِ Allah's اللَّهُ Bounty of مِنْ
 so recite تَقْرَأُوا Allah's اللَّهُ Cause (Way) سَبِيلِ in فِي fighting يُقَاتِلُونَ
 and of it (Quran) مِنْهُ may be easy يَسَّرَ as much as مَا
 Zakat الزَّكَاةَ and give وَأَتُوا As-Salat (prayer) الصَّلَاةَ perform
 (charity) وَأَقْرِضُوا and lend to Allah اللَّهُ a goodly قَرْضًا حَسَنًا
 for yourselves لِأَنْفُسِكُمْ you send before you تَقْدِمُوا and whatsoever
 it is مِنْ خَيْرٍ of good تَجِدُوهُ you will find it عِنْدَ Allah اللَّهُ
 and seek رَأْسُوفِي in reward أَجْرًا and greater وَأَعْلَمُ better خَيْرًا
 is عَفْوٌ Allah اللَّهُ verily إِنَّ Allah اللَّهُ Forgiveness of
 Most Merciful رَحِيمٌ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*'), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ الْمُدَّثِّرِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَبِابِكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾ وَلِربِّكَ

فَاصْبِرْ ۖ فَإِذَا يُنْفَرُ فِي النَّافُورِ ۚ فَذَلِكَ يَوْمَ عِيسَىٰ ۙ عَلَى الْكَافِرِينَ عَذَابٌ عَظِيمٌ ۚ ذَرْفٍ وَمَنْ خَلَقْتُ وَجِئًا ۚ وَجَعَلْتُ لَهُ مَا لَا مَمْدُودًا ۚ وَبَيْنَ شُهُوكَا ۚ وَمَهَّدْتُ لَهُ تَهْيِيدًا ۚ

يَا أَيُّهَا and warn ۚ مَا نَذِرْ arise ۚ enveloped ۚ O you
purify ۚ فَطَهِّرْ and your garments ۚ وَمَآبِكْ magnify ۚ فَكَبِّرْ your Lord
and not ۚ وَلَا keep away from ۚ فَاهْجُرْ and Filth (idols) ۚ وَالرَّجَزِ
and for your Lord ۚ وَلِرَبِّكَ in order to have more ۚ فَتَسْكُنْ a thing
فَاصْبِرْ ۚ فَإِذَا be patient ۚ فَذَلِكَ the trumpet
عِيسَىٰ a Day ۚ يَوْمَ that Day will be ۚ يَوْمَ so that ۚ فَذَلِكَ the trumpet
عَلَى Hard ۚ عَلَى الْكَافِرِينَ the disbelievers ۚ عَذَابٌ not ۚ عَظِيمٌ easy ۚ ذَرْفٍ Alone ۚ وَجِئًا I created ۚ خَلَقْتُ with whom ۚ وَمَنْ Leave Me Alone
in ۚ مَمْدُودًا resources ۚ مَا لَا to him ۚ لَهُ and then granted ۚ وَجَعَلْتُ
ۚ وَمَهَّدْتُ by his side ۚ شُهُوكَا and children (to be) ۚ وَبَيْنَ abundance
ۚ تَهْيِيدًا for him ۚ لَهُ and made (life) smooth and comfortable
settled

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allâh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day — 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَرِيدَ ۚ كَلَّا ۚ إِنَّكَ كَانَ لِأَيْنِنَا عَمِيدًا ۚ سَأَرْثِقُهُ صَعُودًا ۚ إِنَّهُمْ فَكَّرُوا وَمَدَر ۚ فَقِيلَ كَيْفَ مَدَرَ ۚ ثُمَّ قِيلَ

كَيْفَ مَدَّرَ ﴿٢٦﴾ ثُمَّ نَظَرَ ﴿٢٧﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٨﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٩﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٣٠﴾ إِنَّ هَذَا إِلَّا قَوْلُ
الْبَشَرِ ﴿٣١﴾ سَأُصْلِيهِ سَقَرَ ﴿٣٢﴾

ثُمَّ then بِطَمَحَ he desires أَنْ that أُرِيدُ I should give more ١٥
إِنَّهُ nay إِنَّهُ has been كَذَّ verily he عَيْنَا ١٦
a صَعُودًا I shall oblige him to face ١٧
فَقِيلَ and plotted ١٨ وَفَكَّرَ thought ١٩
let ثُمَّ he plotted ٢٠ كَيْفَ how مَدَّرَ ٢١
he then ثُمَّ he plotted ٢٢ كَيْفَ him be cursed
and he looked in a bad ٢٣ وَبَسَرَ he frowned
thought ثُمَّ then عَبَسَ and was ٢٤ وَاسْتَكْبَرَ he turned back
proud فَقَالَ then he said إِنَّ nothing هَذَا this is إِلَّا but سِحْرٌ magic
بُؤْتَرُ ٢٥ brought from old هَذَا only this is إِلَّا but قَوْلُ the
word ٢٦ الْبَشَرِ of the human being ٢٧ سَأُصْلِيهِ I will burn him in
Hell-Fire

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٣٣﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٣٤﴾ لَوَاحِئُهُ لِّلْبَشَرِ ﴿٣٥﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٦﴾ وَمَا جَعَلْنَا أَحْصَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا
جَعَلْنَا عَذَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَفْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيزَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْثَابَ الَّذِينَ أُوتُوا الْكِتَابَ
وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ
رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ﴿٣٧﴾

وَمَا أُنذِرُكَ what is مَا will make you know exactly and what مَا
 لَا Hell-Fire does it leave نَذْرٌ nor وَلَا it spares نَفِي not لَا
 are nineteen نِسْفَةَ عَشْرٍ over it عَلَيْهَا the skins لَبْسَرٌ burning
 as guardians of أَنْعَبَ We have set جَمَلًا and not وَمَا (angels)
 We have fixed جَمَلًا and not وَمَا angels مَلَكًا but إِلَّا the Fire
 عِدَّتِهِمْ their numbers إِلَّا except فِتْنَةً as a trial لِلَّذِينَ for those كَفَرُوا
 in order that may arrive at certainty لِيَسْتَقِينَ who disbelieve
 and may وَرَدَادَ the Scripture الْكِتَابَ were given أَوْثًا those who
 and not وَلَا in Faith إِيْمًا who believe مَاتُوا those الَّذِينَ increase
 the الْكِتَابَ were given أَوْثًا those who الَّذِينَ may doubt يَرْتَابُ
 those الَّذِينَ and may say وَلَيَقُولُ and the believers وَالْمُؤْمِنُونَ Scripture
 and the الْكَافِرُونَ is a disease قُلُوبِهِمْ whose hearts in فِي
 by this يَهْدَا Allah الله intends أَرَادَ what مَا disbelievers
 whom مَنْ Allah الله leads astray يَضِلُّ thus كَذَلِكَ example
 and none وَمَا He wills يَهْدِي whom مَنْ and guides He wills
 يَقَرُّ جُنُودَ the hosts of رَبِّكَ your Lord إِلَّا but هُوَ He وَمَا
 to mankind لِلْبَشَرِ a reminder ذِكْرًا but إِلَّا this is مِن and not

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَالْقَمَرِ ﴿٧٤﴾ وَإِلَّالِ إِذَا دَبَّرَ ﴿٧٣﴾ وَالصَّبِيحَ إِذَا أَفْطَرَ ﴿٧٢﴾ إِنَّهَا لَا يَحْدَى الْكَبِيرَ ﴿٧١﴾ نَذِيرًا لِلْبَشَرِ ﴿٧٠﴾ لِمَنْ شَاءَ وَسَكَرَ أَنْ يَفْقَدَ مَا

يَنَازَعُ ۞ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۞ إِلَّا أَصْحَابَ الْيَمِينِ ۞ فِي جَنَّاتٍ يَسَّاءُلُونَ ۞ عَنِ الْمُجْرِمِينَ ۞ مَا سَلَكَكُمْ فِي سَقَرٍ ۞ قَالُوا لَوْ نَكُنْ مِنَ الْمُصَلِّينَ ۞ وَلَوْ نَكُنْ نَاطِلُومُ الْيَسْكِينِ ۞ وَكُنَّا تَخَوِّضُ مَعَ الْخَافِضِينَ ۞ وَكُنَّا تُكَذِّبُ يَوْمَ الدِّينِ ۞

when and by the night and by the moon nay
it withdraws and by the dawn when it brightens
the greatest it is but one of verily brightens
(signs) a warning to mankind to any that remain
or go forward to of you chooses
he has earned for what every person behind
is a pledge except those on the Right
about they will ask one another gardens in
has caused you to enter what the criminals
of we were not they will say Hell into
we used nor used to offer their Salat those who
talk and we used to the poor feed to
and we used to the vain talkers with falsehood
Recompense the Day of we deny

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind — 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the *Salât* (prayers), 44. "Nor we used to feed *Al-Miskîn* (the poor); 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. 46. And we used to belie the Day of Recompense,

حَتَّىٰ آتَنَّا الْيَقِينَ ۞ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۞ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ۞ كَانَهُمْ حُمُرٌ مِّنْسَفِيرَةٍ ۞ فَزَتْ
مِنْ قَسْوَرَةٍ ۞ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّثْنَشَةً ۞ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۞ كَلَّا إِنَّهُ

تَذَكُّرًا ۝۵۱ فَمَنْ شَاءَ ذَكَّرْهُ ۝۵۲ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْغَفْرِ ۝۵۳

حَتَّىٰ أُنْتَنَا there came to us ۝۴۷ the certainty (death) ۝۴۸ so not ۝۴۹ لَنَفْعُهُمْ intercession of شَفَعَةُ will be of use to them ۝۵۰ from ۝۵۱ with them that لَمْ then what is wrong ۝۵۲ intercessors as if they ۝۵۳ كَانَهُمْ they turn away ۝۵۴ the admonition مُعْذِرِينَ ۝۵۵ from ۝۵۶ fleeing فَرَّتْ frightened ۝۵۷ donkeys مُسْتَفِرَّةً ۝۵۸ were desires ۝۵۹ قَسَوْرَمَ nay بَلْ a hunter or a lion or a beast of prey ۝۶۰ he should be يَوْفَىٰ that ۝۶۱ of them يَنْتَهُمْ person every ۝۶۲ كُلِّ أَمْرِي spread out ۝۶۳ مَشْفَرَةً pages given ۝۶۴ verily this إِنَّهُ nay ۝۶۵ كَلَّا the Hereafter ۝۶۶ الْآخِرَةِ they fear ۝۶۷ تَذَكُّرًا ۝۶۸ is an admonition ۝۶۹ فَمَنْ so whosoever ۝۷۰ شَاءَ will ۝۷۱ ذَكَّرْهُ unless ۝۷۲ إِلَّا they will reflect ۝۷۳ يَذْكُرُونَ and not ۝۷۴ وَمَا reflect on it ۝۷۵ that ۝۷۶ يَشَاءَ Allah ۝۷۷ هُوَ He is ۝۷۸ أَهْلُ the One deserving ۝۷۹ الْقَوَى the One ۝۸۰ وَأَهْلُ that mankind should be afraid of Him ۝۸۱ Who forgives ۝۸۲ الْغَفْرَةَ

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allāh's punishment). 54. Nay, verily, this (Qur'ân) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ الْقِيَمَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقِيمُ يَوْمَ الْقِيَمَةِ ۝۱ وَلَا أُقِيمُ بِالنَّفْسِ الْوَامَةِ ۝۲ اِيْحَسَبُ الْإِنْسَنُ اَلَّنْ يَجْعَعَ عِظَامَهُ ۝۳ بَلَىٰ قَدَرِينْ عَلَيَّ اَنْ تُسَوَّىٰ

بِأَنَّهُ ۖ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ يَسْتَلْ أَيَّانَ يَوْمَ الْقِيَمَةِ ۚ فَإِذَا رَأَى الْبَصَرَ ۖ ۝٧ وَخَسَفَ الْقَمَرُ ۖ ۝٨ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۖ ۝٩ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۖ ۝١٠ كَلَّا لَا وَدَّ ۖ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۖ ۝١٢ يَبْكُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۖ ۝١٣ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۖ ۝١٤ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۖ ۝١٥ لَا تُخْرَجُهُ لِسَانُكَ لِتَتَّعَلَّ بِهٖ ۖ ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ ۝١٧ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۖ ۝١٨ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ ۖ ۝١٩ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۖ ۝٢٠ وَتَذَرُونَ الْآخِرَةَ ۖ ۝٢١

لَا أَقِيمُ nay I swear by the Day of Resurrection ۖ ۝١
 أَقِيمُ and nay I swear by the person ۖ ۝٢
 that shall never self-reproaching man ۖ ۝٣
 We are Able his bones ۖ ۝٤
 We assemble the tips of ۖ ۝٥
 We put together in perfect that ۖ ۝٦
 his fingers desires man ۖ ۝٧
 He asks before him ۖ ۝٨
 the ۖ ۝٩
 so when Resurrection ۖ ۝١٠
 and will be eclipsed ۖ ۝١١
 the moon ۖ ۝١٢
 and the moon ۖ ۝١٣
 the sun be joined together ۖ ۝١٤
 to flee ۖ ۝١٥
 where ۖ ۝١٦
 on that Day man ۖ ۝١٧
 not ۖ ۝١٨
 there is refuge unto ۖ ۝١٩
 your Lord ۖ ۝٢٠
 will be the place of rest ۖ ۝٢١
 will be informed ۖ ۝٢٢
 of what ۖ ۝٢٣
 on that Day man ۖ ۝٢٤
 and what he left behind ۖ ۝٢٥
 himself ۖ ۝٢٦
 will be a witness ۖ ۝٢٧
 his excuses ۖ ۝٢٨
 not ۖ ۝٢٩
 move ۖ ۝٣٠
 with it ۖ ۝٣١
 therewith ۖ ۝٣٢
 to make haste ۖ ۝٣٣
 your tongue ۖ ۝٣٤
 and to give you the ability to ۖ ۝٣٥
 to collect it ۖ ۝٣٦
 upon Us ۖ ۝٣٧
 We have recited it ۖ ۝٣٨
 and when recite it ۖ ۝٣٩
 follow you ۖ ۝٤٠
 its recital ۖ ۝٤١
 then ۖ ۝٤٢
 verily ۖ ۝٤٣
 for Us ۖ ۝٤٤
 to make it clear to you ۖ ۝٤٥
 but ۖ ۝٤٦
 nay ۖ ۝٤٧
 to make it clear to you ۖ ۝٤٨
 the present life of this world ۖ ۝٤٩
 and leave ۖ ۝٥٠
 the Hereafter ۖ ۝٥١

Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. 19. Then it is for Us (Allâh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢١﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٢﴾ وَجُودٌ يَوْمَئِذٍ بِاسِرَةٍ ﴿٢٣﴾ تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٤﴾ كَلَّا إِذَا بَلَغَتِ الْقُرَاقِي ﴿٢٥﴾ وَقِيلَ مَنْ رَاقِي ﴿٢٦﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٧﴾ وَالْتَفَتِ الْإِنْسَانُ بِالْإِنْسَانِ ﴿٢٨﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٢٩﴾

وَجُودٌ some faces يَوْمَئِذٍ that Day نَاصِرَةٌ ﴿٢١﴾ at إِلَى shall be radiant رَبِّهَا that Day يَوْمَئِذٍ and some faces وَجُودٌ looking نَظِرَةٌ ﴿٢٢﴾ their Lord was about to يُفْعَلَ that أَنْ thinking تَنْظُرُ will be frowning بِاسِرَةٍ ﴿٢٣﴾ كَلَّا some calamity فَاقِرَةٌ ﴿٢٤﴾ on them بِهَا be done and it will be وَقِيلَ to the collar bone الْقُرَاقِي ﴿٢٥﴾ it (the soul) reaches and he will be وَقِيلَ cure (save him from death) رَاقِي ﴿٢٦﴾ who can مَنْ said وَظَنَّ the time of departing الْفِرَاقُ ﴿٢٧﴾ that it was أَنَّهُ will conclude to الْإِنْسَانِ with another leg بِالْإِنْسَانِ ﴿٢٨﴾ the leg الْإِنْسَانِ and will be joined on that Day يَوْمَئِذٍ your Lord رَبِّكَ the drive will be الْمَسَاقُ ﴿٢٩﴾

22. Some faces that Day shall be *Nādirah* (shining and radiant). 23. Looking at their Lord (Allâh). 24. And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَقَ وَلَا صَلَّ ﴿٦٦﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٦٧﴾ ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ بِمِصْرَافٍ ﴿٦٨﴾ أُولَىٰ لَكَ فَأُولَىٰ ﴿٦٩﴾ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٧٠﴾
 أَيْحَسِبَ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٧١﴾ أَلَمْ يَكُنْ لَكُمْ فُطْرَةٌ مِنْ قَبْلُ يَمْحَى ﴿٧٢﴾ ثُمَّ كَانَ عِلْقَةً مُتَخَلِّقًا فَسَوًى ﴿٧٣﴾ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ
 وَالْأُنثَىٰ ﴿٧٤﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُجِئِيَ الْمَوْتُ ﴿٧٥﴾

but **وَلَكِنْ** prayed **سَلَّمَ** nor **لَا** he believed **صَدَّقَ** so neither **فَلَا**
 and turned away **وَوَلَّى** he denied **كَذَّبَ** (on the contrary)
 admiring **بِمَنْطِقٍ** his family **أَهْلِهِ** to **إِلَى** he went **ذَهَبَ** then
 then **فَإِنَّ** and then woe to you **فَأُولَى** to you **لَكَ** woe **أُولَى** himself
 does think **يَحْسَبُ** and then woe to you **فَأُولَى** to you **لَكَ** woe **أُولَى**
الْإِنْسَانُ without requital **مُنَى** he will be left **يُتْرَكُ** that **أَنْ** man
 poured **يَسْقِي** semen **مِنْ** of **بِنَ** a sperm drop **كُلْفَةً** was he not **يَكُ**
 then **فَإِنَّ** a hanging clot **عَلَقَةً** he became **كَانَ** then **فَإِنَّ** forth
 and fashioned in due proportion **فَسَوَّى** (Allah) created
 and **وَالْأُنثَى** male **الذَّكَرَ** two sexes **الزَّوْجَيْنِ** from him **يُنْ** made
 that **أَنْ** is Able **يَقْدِرُ** that (Allah) **ذَلِكَ** is not **الْأُنْثَى** female
 the dead **الْمَوْتَى** He give life to **يُحْيِي**

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an '*Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

سُورَةُ الْإِنْسَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

of a period حِينٌ man الْإِنْسَانِ over عَلَى come أَتَى has there هَلْ
to be مَذْكُورًا thing شَيْئًا he was يَكُنْ not لَمْ time when الدَّهْرِ
from الْإِنْسَانَ We have created خَلَقْنَا verily إِنَّا mentioned
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ
إِنَّا seer بَصِيرًا hearer سَمِيعًا so We made him فَجَعَلْنَاهُ try him
إِنَّا the way السَّبِيلَ We showed him هَدَيْنَاهُ verily
We أَعْتَدْنَا verily إِنَّا ungrateful كَفُورًا or وَإِمَّا he be grateful
iron chains سَلَاسِلًا for the disbelievers لِلْكَافِرِينَ have prepared
وَأَغْلَاقًا and iron collars وَسَعِيرًا and a blazing fire ﴿٤﴾ and a blazing fire
will الْأَبْرَارَ verily إِنَّ and a blazing fire ﴿٤﴾ and iron collars
water from a spring in Paradise يَشْرَبُونَ the righteous
كَأْسٍ from كَأْسٍ shall drink بِشْرَبُونَ
wherefrom بِهَا will drink يَشْرَبُ a spring عَنَّا called Kaafoor
تَفْجِيرًا causing it to gush forth يُفَجِّرُونَهَا Allah اللَّهُ the slaves of
abundantly

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfur*. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُؤْتُونَ بِالْأَنْذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْدٍ مُّسْكِينًا وَوَيْلًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا تُطْعَمُونَ لِرُحْمِ اللَّهِ
لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾ فَوَقَدْنَاهُمْ اللَّهُ شَرًّا ذَلِكَ الْيَوْمَ وَلَفَتْنَاهُمْ نَصْرَهُ
وَسُرُورًا ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

يُؤْتُونَ بِالْأَنْذَرِ (their) vows they fulfil وَخَافُونَ (their) Day and they fear يَوْمًا and its evil will be شَرُّهُ مُسْتَطِيرًا wide-spreading وَيُطْعَمُونَ and they give food أَلْطَعَامَ the food عَلَىٰ in spite of حَيْدٍ their love for it مُسْكِينًا the poor وَوَيْلًا and the orphan وَأَسِيرًا the captive إِنَّمَا (saying) only تُطْعَمُونَ seeking the Face لِرُحْمِ اللَّهِ We feed you nor وَلَا reward جَزَاءً from you مِنْكُمْ we wish for رَبُّدُ not Allah لا Our Lord رَبِّنَا from رَبِّنَا We fear إِنَّا thanks ﴿٩﴾ verily نَخَافُ a Day and distressful that will make the faces قَتَطِيرًا ﴿١٠﴾ hard and a Day from the evil of شَرُّ Allah اللَّهُ so saved them فَوَقَدْنَاهُمْ look horrible and gave them وَلَفَتْنَاهُمْ Day that الْيَوْمَ a radiant light because وَجَزَّاهُمْ and joy ﴿١١﴾ and He compensated them بِمَا and صَبَرُوا they were patient جَنَّةً Paradise وَحَرِيرًا ﴿١٢﴾ and silken garments

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, in spite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allâh saved them from the evil of that Day, and gave them *Nadhrâh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا سَمَاسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَلْفُوتُهَا نَذِيرًا ﴿١٤﴾ وَطَافَ عَلَيْهِم

يَآئِنُ مِنْ فَضَّةٍ وَأَكْوَابٍ ۖ كَانَتْ قَوَارِيرًا ۚ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۚ وَتُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۚ عِثًّا فِيهَا شَمْنٌ سَلْسَبِيلًا ۚ وَتُطَوَّفُ عَلَيْهِمْ وَلَدُنْ عِلْدُونَ إِذَا رَأَيْتَهُمْ حَبِيبَتَهُمْ تُؤْتُوا مَسْئُورًا ۚ

تُشْكِبِينَ reclining فِيهَا therein عَلَى on الْأَرْكَانِ raised thrones لَا the excessive heat of شَمْسًا therein فِيهَا they will see بَرْدٌ neither and is وَكَايَةٌ the excessive bitter cold زَهْرًا nor وَلَا the sun and will hang low وَكُلَّتْ its shade عَلَيْهِمْ upon them close and will be وَطَاطٌ lowly تَدْلِيلًا the bunches of fruit thereof فَطَوَّفَهَا passed عَلَيْهِمْ amongst them يَلَيَّوْنَ round vessels مِنْ of فِضَّةٍ silver وَأَكْوَابٍ cups and كَانَتْ that are قَوَارِيرًا of crystal ۚ قَوَارِيرًا crystal-clear they will determine the measure قَدَّرُوهَا silver of فِضَّةٍ made and they will be تَقْدِيرًا according to their measure ۚ وَتُسْقَوْنَ thereof mixed عِثًّا that is كَأْسًا a cup فِيهَا therein given to drink زَنْجَبِيلًا with ginger عِثًّا therein فِيهَا a spring شَمْنٌ called سَلْسَبِيلًا ۚ Salsabil will be وَتُطَوَّفُ about them عَلَيْهِمْ and going round وَلَدُنْ you see عِلْدُونَ if إِذَا of everlasting youth boys (servants) scattered تَشْكِبُونَ they حَبِيبَتَهُمْ you would think them تَشْكِبُونَ pearls مَسْئُورًا

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal — 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger), 18. A spring there, called *Salsabil*. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعْمًا وَمَلَكًا كَبِيرًا ۚ عَلَيْهِمْ يَابُّ سُدُنٍ خَضِرٌ وَإِسْتِيفٌ وَطُورًا أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۚ إِنَّ هَذَا كَانَ لَكُنْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۚ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيَاتًا أَوْ كَقَوْلًا ۚ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۚ

وَلَمَّا and when رَأَيْتَ you look تَمَّ there رَأَيْتَ you will see فِيمَا their honoring عَلَيْهِم a great كِبَرًا and dominion وَمَلَكًا a delight and ثِيَابٌ (will be) garments سُدُودٍ green خَضِرٌ and رَاسِبَاتٍ bracelets مِنْ they will be adorned with رِشَاطًا fine silk their Lord رَبِّهِمْ and will give them to drink وَفِضْوً silver فَضْوً a drink طَهُورًا a pure إِنَّ verily هَذَا this كَانَ is لَكُمْ your endeavour سَعْيُكُمْ and has been وَكَانَ a reward جَزَاءً you have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated مَشْكُورًا down عَلَيْكَ the Quran الْقُرْآنَ تَنْزِيلًا a revelation فَاصْبِرْ your Lord رَبِّكَ for the Command of إِحْكَمْ therefore be patient or أَوْ a sinner أَسِيءًا among them يَتَّبِعْ you obey and not كُفُورًا a disbeliever وَادْكُرْ the Name of اِسْمِ and remember رَبِّكَ every morning وَأَصْبِلًا and afternoon

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

وَمِنْ أَيْلٍ فَاسْجُدْ لَمْ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۖ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۚ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۚ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۚ إِنَّ هَؤُلَاءِ يَذْكُرُونَ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۚ

وَمِنْ أَيْلٍ and during فَاسْجُدْ prostrate yourself لَمْ to Him وَسَبِّحْهُ and glorify Him لَيْلًا night طَوِيلًا a long إِنَّ verily

and by the winds **وَالْمُرْسَلَاتِ** one after another **عُرْفَا** by the winds **وَالْمُرْسَلَاتِ** and by the winds that blow violently **وَالشَّارِبَاتِ** winds that blow **عَصَا** and by the verses that scatter clouds and rain **وَالْفَرْقَاتِ** scatter **نَقَرًا** and by the verses that separate the right from the wrong **وَالْمُفَلِّقَاتِ** separated **فَرَقَا** separate the right from the wrong **عَذْرًا** revelations (to the Messengers) **وَالْمُزَكِّاتِ** the angels that bring surely what **إِنَّمَا** to warn **نَذْرًا** or **أَوْ** to (cut off all) excuses then when **إِذَا** must come to pass **لَوَقَعُ** you are promised **تُوعَدُونَ** the stars **طُمِسَتْ** and when **إِذَا** are wiped out **الْجَبَالُ** the mountains **فُجِّرَتْ** and when **إِذَا** is cleft asunder **الْجِبَالُ** heaven **ثُبُتَتْ** and when **إِذَا** are blown away **أُفَّتْ** mountains **أُفَّتْ** Messengers **أُفَّتْ** are gathered to their time appointed **أُفَّتْ** what **يَوْمَ** Day **أُفَّتْ** are those signs postponed

Sûrat Al-Mursalât (Those sent forth) LXXVII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by the Verses (of the Qur'ân) that separate the right from the wrong. 5. And by the angels that bring the Revelations to the Messengers, 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are these signs postponed?

لَيَوْمِ الْفَصْلِ ١٢ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ١١ وَلَيَّ يَوْمَ يَوْمِزُ لِلْمُكَذِّبِينَ ١٠ أَلَمْ نَبْلُكِ الْأَوَّلِينَ ٩ ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ ٨ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ٧ وَلَيَّ يَوْمَ يَوْمِزُ لِلْمُكَذِّبِينَ ٦ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ٥ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ٤ إِنْ قَدَرْنَا مَعْلُومٍ ٣ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ٢ وَلَيَّ يَوْمَ يَوْمِزُ لِلْمُكَذِّبِينَ ١ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ١٢

will **وَمَا** and what **أَدْرَاكَ** sorting out **لَيَّ** for the Day of **يَوْمِ** sorting out **لَيَّ** that Day **يَوْمَ** what is **مَا** make you know

We did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe shall We make to **تَتَّبِعُهُمْ** then **ثُمَّ** the ancients **الْأَوَّلِينَ** destroy We **نَفْعَلُ** thus do **كَذَلِكَ** later generations **الْآخِرِينَ** follow them that Day **يَوْمَئِذٍ** woe **وَبِئْسَ** with the criminals **بِالْمُجْرِمِينَ** deal from **بَيْنَ** We create you **نَخْلُقُكُمْ** did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** **ثُمَّ** We placed it **فَجَعَلْنَاهُ** a worthless **مُهِينًا** water **ثُمَّ** in **فِي** then We placed it **فَجَعَلْنَاهُ** a worthless **مُهِينًا** water **ثُمَّ** a known **مَعْلُومًا** period **قَدَرٍ** for **إِكٍّ** safety **ثُمَّ** a place of **ثُمَّ** to **وَلَقَدْ** and We are the Best **فَبِعَمَلِهِمْ** so We did measure **فَقَدَرْنَا** **وَبِئْسَ** measure **وَبِئْسَ** woe **يَوْمَئِذٍ** that Day **لِلْمُكَذِّبِينَ** to the deniers **أَلَزَّ** a receptacle **كِهَاتَا** the earth **الْأَرْضَ** We made **نَجْعَلُ** have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

أَحْيَاءَ وَأَمْوَاتًا **وَجَعَلْنَا فِيهَا رُءُوسًا شَامِخَاتٍ وَأَسْقَيْنَكُم مَّا قَرَّاتَا** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ** **أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ** **لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ** **إِنَّمَا تَرَى بِشِكْرِ كَالْقَصْرِ** **كَأَنَّهُمْ جُمُلٌ صَفَرٌ** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **هَذَا يَوْمٌ لَا يَنْطِقُونَ** **وَلَا يُؤْذَنُ لَهُمْ فَيَعْلَزُونَ**

and have placed **وَجَعَلْنَا** and the dead **وَأَمْوَاتًا** for the living **أَحْيَاءَ** therein **فِيهَا** **رُءُوسًا شَامِخَاتٍ** firm mountains **وَأَسْقَيْنَكُم** tall and high **وَبِئْسَ يَوْمَئِذٍ** woe **وَبِئْسَ** sweet **قَرَّاتَا** water **ثُمَّ** have given you to drink that **أَنْطَلِقُوا** to the deniers **لِلْمُكَذِّبِينَ** that Day **أَنْطَلِقُوا** deny **تَكْذِبُونَ** in it **بِهِ** you used to **كُنْتُمْ** which **إِلَّا** to **ظِلٍّ** a shadow **ذِي** in **ثَلَاثِ** three **شُعَبٍ** columns **لَا** neither

the **ظِلِيلٍ** against **مِنْ** of any use **يَعْنَى** nor **وَلَا** shading **ظِلِيلٍ**
 throws **تَرْمِي** verily it (Hell) **إِنَّهَا** fierce flame of the Fire
 as if they were **كَأَنَّهُمْ** (huge) like a castle **كَالْقَصْرِ** sparks
 to the **لِلْمُكَذِّبِينَ** that Day **وَيْلٌ** woe **وَيْلٌ** yellow **صُفْرًا** camals
 they **يَطِيقُونَ** not **لَا** a Day when **يَوْمٌ** this will be **هَذَا** deniers
 for them **لَهُمْ** they will be permitted **يُؤْذَنُ** and not **وَلَا** shall speak
 to put forth any excuse **فَيَعْتَذِرُونَ**

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), 33. As if they were yellow camels or bundles of ropes. 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْتُمْ وَالْأَوَّلِينَ ﴿٧٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٧٩﴾ وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٠﴾ إِنَّ الْمُنْفِقِينَ فِي ظُلُلٍ وَعُيُونٍ ﴿٨١﴾ وَفَوْقَهُمْ مِمَّا يَشْتَهُونَ ﴿٨٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨٣﴾ إِنَّكَ بِعَذَابِ الْحَسِينِ ﴿٨٤﴾ وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٥﴾ كُلُوا وَتَمَنَّوْا فَلَيْلًا إِنَّكُمْ مُجْرِمُونَ ﴿٨٦﴾ وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٨٨﴾ وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٩٠﴾

that will be **هَذَا** to the deniers **لِلْمُكَذِّبِينَ** that Day **وَيْلٌ** woe **وَيْلٌ**
 We have brought you together **جَمَعْتُمْ** decision **الْفَصْلِ** a Day of **يَوْمٌ**
 and the men of old **وَالْأَوَّلِينَ** **فَإِنْ** so if **كَانَ** did **لَكُمْ** you have **كَيْدٌ**
 that Day **وَيْلٌ** woe **وَيْلٌ** then plot against Me **فَكِيدُونِ** a plot
 shall be in **فِي** the pious **الْمُنْفِقِينَ** verily **إِنَّ** to the deniers **لِلْمُكَذِّبِينَ**
 such as **وَعُيُونٍ** and fruits **وَفَوْقَهُمْ** and springs **يَشْتَهُونَ** shades **ظُلُلٍ**
 comfortably **يَشْتَهُونَ** **كُلُوا** they desire **وَأَشْرَبُوا** eat **هَنِيئًا** and drink
 verily We **إِنَّا** do **تَعْمَلُونَ** you used to **كُنتُمْ** for that which **بِمَا**

كَذَلِكَ thus نَجْزِي We reward الْحَسِينَ ﴿١١﴾ the good-doers وَيَلُومُنَّ woe وَيَلُومُنَّ and enjoy وَتَسْمَعُوا eat كُلُوا to the deniers ﴿١٢﴾ that Day إِنَّكُمْ for a little while قَلِيلًا yourselves ﴿١٣﴾ verily you are تُجْرِمُونَ ﴿١٤﴾ to the deniers ﴿١٥﴾ that Day وَيَلُومُنَّ woe وَيَلُومُنَّ criminals ﴿١٦﴾ and when قِيلَ it is said اِرْكَعُوا to them لَا bow down yourself لَا يَرْكَعُونَ ﴿١٧﴾ that day وَيَلُومُنَّ woe وَيَلُومُنَّ they bow down ﴿١٨﴾ not after it بَعْدُ statement حَدِيث then in which فَيَأْتِي to the deniers ﴿١٩﴾ they will believe يُؤْمِنُونَ ﴿٢٠﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allâh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'ân) will they believe?

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا تَوْمَكُمْ سُبُلًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

about they are asking one another عَمَّ يَتَسَاءَلُونَ ﴿١﴾ about what
 in it (about) they which الَّذِي great النَّبَاِ the news عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾
 مُخْتَلِفُونَ ﴿٣﴾ disagree كَلَّا nay سَيَعْلَمُونَ ﴿٤﴾ they will (come to) know
 have not ثُمَّ كَلَّا nay سَيَعْلَمُونَ ﴿٥﴾ they will (come to) know
 as a bed (vast expanse) مِهْدًا ﴿٦﴾ (the) earth الْأَرْضَ We made
 and We have وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ (as) pegs وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾
 your تَوْمَكُمْ and We have made وَجَعَلْنَا ﴿٩﴾ in pairs
 the night سُبُلًا ﴿٩﴾ and We have made وَجَعَلْنَا ﴿٩﴾ for rest
 the day لِبَاسًا ﴿١٠﴾ and We have made وَجَعَلْنَا ﴿١٠﴾ as a covering
 above you مَعَاشًا ﴿١١﴾ and We have built فَوْقَكُمْ ﴿١١﴾ (for) livelihood
 strong سَبْعًا شِدَادًا ﴿١٢﴾ seven (heavens)

Sûrat 78. An-Naba' (The Great News)

In the Name of Allâh
 the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? 2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

وَجَعَلْنَا يَرْبَا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُفْعَفُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَجَعَلْنَا and يَرْبَا lamp هَاجًا ﴿١٣﴾ shining and أَنْزَلْنَا We have sent down مِنَ the rainy clouds الْمُعْصِرَاتِ abundant ثَجَّاجًا ﴿١٤﴾ that We may produce لِنُخْرِجَ (of) thick أَلْفَافًا ﴿١٥﴾ and gardens وَجَعَلْنَا corn is (of) Decision الْفَصْلِ ﴿١٦﴾ Day يَوْمَ growth إِنَّ ﴿١٧﴾ a fixed time مِيقَاتًا ﴿١٧﴾ (the) Day (when) يَوْمَ will be blown يُفْعَفُ ﴿١٧﴾ (in) أَفْوَاجًا ﴿١٨﴾ you shall come forth the Trumpet فَتَأْتُونَ ﴿١٨﴾ the sky, heaven السَّمَاءُ and shall be opened وَفُتِحَتِ crowds, groups (as) doors, gates أَبْوَابًا ﴿١٩﴾ it will become فَكَانَتْ ﴿١٩﴾

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetations, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلظَّالِمِينَ مَنَابِتَ ﴿٢٢﴾ لِيُثَبِّتَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

وَسُيِّرَتِ the mountains الْجِبَالُ and shall be moved away فَكَانَتْ ﴿٢٠﴾ is Hell جَهَنَّمَ truly سَرَابًا ﴿٢٠﴾ (as) a mirage مِرْصَادًا ﴿٢١﴾ a place of ambush لِلظَّالِمِينَ ﴿٢١﴾ for the transgressors مَنَابِتَ ﴿٢٢﴾ a dwelling place لِيُثَبِّتَ ﴿٢٢﴾ therein فِيهَا ﴿٢٢﴾ they will dwell (abide) أَحْقَابًا ﴿٢٣﴾ for ages لَا ﴿٢٣﴾ they will taste يَذُوقُونَ ﴿٢٣﴾ therein بَرْدًا وَلَا ﴿٢٣﴾ cool nor شَرَابًا ﴿٢٤﴾ (any) drink إِلَّا ﴿٢٤﴾ except حِيمًا ﴿٢٤﴾ boiling water وَغَسَّاقًا ﴿٢٥﴾ as a recompense جَزَاءً ﴿٢٥﴾ and (dirty wound discharges) pus وَفَاقًا ﴿٢٦﴾ fitting إِنَّهُمْ ﴿٢٦﴾ were كَانُوا ﴿٢٦﴾ not يَرْجُونَ ﴿٢٦﴾ expecting and they denied وَكَذَّبُوا ﴿٢٧﴾ a reckoning, account حِسَابًا ﴿٢٧﴾ looking for in complete rejection كِذَابًا ﴿٢٨﴾ Our Signs بِآيَاتِنَا ﴿٢٨﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. **21.** Truly, Hell is a place of ambush — **22.** A dwelling place for the *Tāghûn*, **23.** They will abide therein for ages. **24.** Nothing cool shall they taste therein, nor any drink. **25.** Except boiling water, and dirty wound discharges — **26.** An exact recompense (according to their evil crimes). **27.** For verily, they used not to look for a reckoning. **28.** But they belied Our *Āyât* completely.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿١١﴾ فَذُقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿١٢﴾ إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ﴿١٣﴾ خَالِقًا وَأَعْنَابًا ﴿١٤﴾ وَكَوَافٍ ﴿١٥﴾ أَتْرَابًا ﴿١٦﴾ وَكُلًّا دِهَانًا ﴿١٧﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿١٨﴾ جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿١٩﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٢٠﴾

وَكُلُّ شَيْءٍ وَأَمْصِنْتُهُ thing and every
 We shall give نَزِيدُكُمْ so not فَلَنْ so you taste فَذُوقُوا (in) a book
 for الْمُتَّقِينَ verily إِنَّ (in) torment عَذَابًا except إِلَّا you increase
 وَأَعْنَابًا gardens حَتَّى (will be) a success مَفَارًا the righteous
 of equal age أَزْوَاجًا and buxom girls وَكَوَائِبَ and grapes
 فِيهَا they shall hear يَسْمَعُونَ not لَا filled/full وَهَافًا and cup
 a reward, جَزَاءَ lying كَذِبًا nor وَلَا vain talk لَعْوًا therein
 an ample حَسَابًا a gift عَطَاً your Lord رَبِّكَ from مِنْ recompense
 and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ Lord رَبِّ calculated
 the Most Gracious الرَّحْمَنِ (is) between them بَيْنَهُمَا and whatever وَمَا
 to speak خُطَابًا with Him عَنْهُمْ they have power لَا يَكُونُ not

29. And all things We have recorded in a Book. **30.** So taste you. No increase shall We give you, except in torment. **31.** Verily, for the *Muttaqûn*, there will be a success (Paradise); **32.** Gardens and vineyards, **33.** And young full-breasted (mature) maidens of equal age, **34.** And a full cup (of wine). **35.** No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; **36.** A reward from your Lord, an ample calculated gift, **37.** (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٢٨﴾ ذَلِكَ الْيَوْمُ الْمُنْفِيُّ فَمَنْ شَاءَ انْخَذْ إِلَىٰ رَبِّهِ مَسَابًا ﴿٢٩﴾ إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلْبَسْنِي كُتُوبًا ﴿٣٠﴾

the Spirit (Gabriel) **يَوْمَ** will stand **بِقُوْمٍ** (the) Day (when) they will **لَا** not **يَتَكَلَّمُونَ** in rows **صَفًّا** and the angels **وَالْمَلٰٓئِكَةُ** speak **إِلَّا** except him **أَوْذَنَ** gives permission, allows **لَهُ** and he will say, speak **وَقَالَ** the Most Gracious **الرَّحْمَنُ** (him) whom **صَوَابًا** so **الْحَقُّ** the True **الْيَوْمَ** the Day (is) **ذٰلِكَ** right **رَبِّهِ** his Lord **مَتَابًا** a place **إِنَّا** verily We **أَنذَرْتَكُمْ** towards/with **إِلَى** he will take **أَتَحَدَّ** wishes, wills **شَاءَ** whosoever have warned **عَذَابًا** you **قَرِيبًا** (of) a torment **يَوْمَ** the Day (when) **يَنْظُرُ** will see **مَا** man **فَدَمَّتْ** which **يَدَا۟** his hands **وَيَقُولُ** would **كُنتُ** woe to me **يٰٓكٰفِرُ** the disbeliever **يٰٓلَيْتَنِي** dust **زُبَّانًا** that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرَابًا ۝۱ وَالنَّشِيطَاتِ شَطَا ۝۲ وَالسَّيِّحَاتِ مَسْبَحًا ۝۳ فَالْمُدِيرَاتِ سَبَاقًا ۝۴ فَالْمُدِيرَاتِ أَمْرًا ۝۵ يَوْمَ تَرْجُفُ ۝۶ تَتَّبِعُهَا الرَّاوِدَةُ ۝۷ قُلُوبٌ يَوْمِيذٍ وَاجِفَةٌ ۝۸ أَتَصْنَعُهَا خَشِيعَةً ۝۹

by those (angels) who tear out (the souls of the **وَالنَّازِعَاتِ** disbelievers) **غَرَابًا** by those (angels) who **وَالنَّشِيطَاتِ** with violence **شَطَا** by those (angels) who **وَالسَّيِّحَاتِ** gently **مَسْبَحًا** draw out (the souls of believers) **شَطَا** and by those (angels) who **فَالْمُدِيرَاتِ** swiftly **سَبَاقًا** who swim **سَبَاقًا** and by those (angels) who **فَالْمُدِيرَاتِ** in a race **سَبَاقًا** press forward (on) **يَوْمَ** the Commands (of their Lord) **أَمْرًا** arrange to execute the trembling/the first blowing of **الرَّاجِفَةُ** shakes **تَرْجُفُ** the Day

that which is subsequent (the **الرَّادَّةُ** follows it **تَبَعَهَا** Trumpet that day **يَوْمَئِذٍ** hearts **قُلُوبٌ** second blowing of the Trumpet) **وَأَجْفَةٌ** (will be) **خَشِيعَةٌ** their eyes **أَبْصَرُهَا** will beat (with fear) **وَأَجْفَةٌ** downcast

Sûrat 79. An-Nâzi'ât

(Those Who pull out)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out. 3. And by those that swim along. 4. And by those that press forward as in a race. 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day, the earth and the mountains will shake violently. 7. The second blowing of the Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

يَقُولُونَ أَوَلَمْ نَكُنْ لَمَّزْدُودُونَ فِي الْخَافِرَةِ ﴿١٠﴾ أَوَلَمْ نَكُنْ عَظْمًا خَجْرًا ﴿١١﴾ قَالُوا يَٰلَا إِلَهَ إِلَّا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَلَمَّا هِيَ زَجْرَةٌ وَجِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أُنَبِّئُكَ حَدِيثَ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَىٰ ﴿١٨﴾

to (in) **فِي** be returned **لَمَّزْدُودُونَ** shall we indeed **أَوَلَمْ** they say **يَقُولُونَ** **الْخَافِرَةِ** we are **كُنَّا** even after **أَوَلَمْ** the former state of life **عَظْمًا** bones **خَجْرًا** crumbled **قَالُوا** they say **يَٰلَا** in that case **إِذَا** that **يَٰلَا** they say **قَالُوا** it (will) but only **فَلَمَّا** with loss **خَاسِرَةٌ** (would be) a return **زَجْرَةٌ** be) **وَجِدَةٌ** cry **فَإِذَا** a single **هَلْ** when (behold) **أُنَبِّئُكَ** has there (will be) awakened (alive after death) **السَّاهِرَةِ** come to you **حَدِيثَ** story **مُوسَى** (of) Musa (Moses) **إِذْ** when **نَادَاهُ** called him **رَبُّهُ** his Lord **طُوًى** sacred **الْمُقَدَّسِ** in the valley **طُوًى** **أَذْهَبَ** (of) Tuwa **إِنَّهُ** Pharaoh **فِرْعَوْنَ** to **إِلَىٰ** you go **طَغَىٰ** verily he **فَقُلْ** and say **هَلْ** is it **لَكَ** for you **إِلَّا أَن** you purify yourself **تَرْكَىٰ** until

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case, be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth alive after their death, 15. Has there come to you the story of Mûsâ (Moses)? 16. When his Lord called him in the sacred valley of Tuwâ, 17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. 18. And say to him: "Would you purify yourself?"

وَأَهْدِكَ إِلَىٰ رَبِّكَ فَانْخَفِ ۚ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۚ فَكَذَّبَ وَعَصَىٰ ۚ ثُمَّ أَدْبَرَ بَيْتَهُ ۚ فَحَشَرَ فَنَادَىٰ ۚ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۚ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ۚ

وَأَهْدِكَ إِلَىٰ رَبِّكَ to your Lord and I guide you رَبِّكَ your Lord فَانْخَفِ ۚ your Lord
the sign الْآيَةَ then he showed him فَأَرَاهُ should fear (Him)
then فَكَذَّبَ great الْكُبْرَىٰ ۚ but he denied وَعَصَىٰ ۚ and disobeyed ثُمَّ ۚ
then أَدْبَرَ he turned his back بَيْتَهُ ۚ he turned his back فَحَشَرَ striving (against Allah)
and said فَقَالَ and cried aloud فَنَادَىٰ ۚ he gathered (his people)
I رَبُّكُم (am) your Lord الْأَعْلَىٰ ۚ most high فَأَخَذَهُ ۚ so seized him
Allah نَكَالَ (with) punishment الْآخِرَةِ ۚ and the وَالْأُولَىٰ ۚ
first إِنَّ verily فِي in ذَٰلِكَ this لَعِبْرَةً (is) an admonition لِّمَن
fears (Allah) يَخْشَىٰ ۚ whomsoever

19. "And that I guide you to your Lord, so you should fear Him?" 20. Then [Mûsâ (Moses)] showed him the great sign (miracles). 21. But [Fir'aun (Pharaoh)] belied and disobeyed. 22. Then he turned his back, striving (against Allâh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So Allâh, seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allâh.

مَنْتُمْ أَشَدَّ خَلْقًا أَمْ أَلَمْنَا أَنشَأْنَاهَا بَنِينًا ۖ رَفَعْنَا سَعَتَهَا فَسَوَّيْنَاهَا ۖ وَأَغْطَشْنَا لَيْلَهَا وَأَخْرَجْنَا ضُنْحَهَا ۖ وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحْنَهَا ۖ أَخْرَجْنَا مِنْهَا مَاءَهَا وَمَرَعَهَا ۖ وَالْجِبَالَ أَرْسَنَاهَا ۖ مَتَّعْنَا لَكُمْ وَلِأَنفُسِكُمْ ۖ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ۖ

مَنْتُمْ are you أَشَدَّ more difficult خَلْقًا to create أَمْ or أَلَمْنَا
its height سَعَتَهَا He raised رَفَعْنَا that He constructed بَنِينًا heaven
and He أَغْطَشْنَا and He has equally ordered it (perfectly) فَسَوَّيْنَاهَا
and He brings out مَرَعَهَا its night لَيْلَهَا covers with darkness

that after بَدَّ and the earth وَالْأَرْضِ its forenoon مَضْنَهَا ﴿٢٨﴾
 therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it دَحَّهَا ﴿٢٩﴾
 and the mountains وَالْجِبَالِ and its pasture وَزَعَهَا ﴿٣٠﴾ its water
 to be a provision and مَتْنًا He has fixed them firmly أَوْسَنَهَا ﴿٣١﴾
 but when إِذَا and for your cattle وَلَكُمْ ﴿٣٢﴾ for you لَكُمْ benefit
 the greatest الْكَبْرَى ﴿٣٣﴾ the catastrophe الْكَلْبَةُ comes بَلَاءٌ

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾ وَتَرَىٰ الْجَحِيمَ لِمَن بَرَىٰ ﴿٣٦﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ
 الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

يَوْمَ Day (when) يَتَذَكَّرُ what مَا man الْإِنْسَانُ shall remember
 and shall be made apparent in full view وَتَرَىٰ he strove for الْجَحِيمَ
 him who لِمَن then for فَأَمَّا sees بَرَىٰ for one who Hell- Fire
 the طَغَىٰ and preferred وَآثَرَ has transgressed all bounds الْحَيٰوةَ
 (it) الدُّنْيَا worldly فَإِنَّ verily الْجَحِيمَ Hell-Fire هِيَ (it)
 who الْمَأْوَىٰ (will be his) abode وَأَمَّا but as for مَنْ him خَافَ
 and restrained وَنَهَىٰ his Lord رَبِّهِ standing (before) مَقَامَ feared
 then verily النَّفْسَ from هَوَىٰ himself عَنِ الْهَوَىٰ evil desires/lust
 الْجَنَّةَ Paradise هِيَ (it) الْمَأْوَىٰ (will be his) abode

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿١١﴾ قِيمَ أَنْتَ مِنْ ذِكْرهَا ﴿١٢﴾ إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿١٣﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ﴿١٤﴾ كَانَتْهُمْ يَوْمَ بَرَزَتِهَا لَمْ يَلْبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿١٥﴾

يَسْأَلُونَكَ when أَيَّانَ the Hour السَّاعَةِ about عَنِ they ask you عَنِ they ask you (have) أَنْتَ about which not قِيمَ (will be) its appointed time
 مِنْ ذِكْرهَا ﴿١٢﴾ any (its) knowledge إِلَىٰ to رَبِّكَ your Lord مُنْتَهَاهَا ﴿١٣﴾
 (are) a warner أَنْتَ only إِنَّمَا (belongs) the term thereof
 مَنْ كَانَتْهُمْ fear it يَوْمَ the Day as if they (for) those who يَخْشَاهَا ﴿١٤﴾
 بَرَزَتِهَا لَمْ يَلْبِثُوا not إِلَّا they had tarried عَشِيَّةً except an afternoon or ضُحَاهَا ﴿١٥﴾ its morning

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? 43. You have no knowledge to say anything about it. 44. To your Lord belongs (the knowledge of) the term thereof? 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّكَ بُرْهَنٌ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِكْرُ ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾ فَأَنَّى لَهُ فَضْلُ ﴿٦﴾ وَمَا عَلَيْكَ إِلَّا بُرْهَانٌ ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنَّى عَنَّا لِلْعَنَى ﴿١٠﴾

عَبَسَ وَتَوَلَّى ﴿١﴾ he frowned because أَنْ and turned away
 (could) inform إِلَيْهِ and what وَمَا the blind man الْأَعْمَى ﴿٢﴾
 might بُرْهَنٌ ﴿٣﴾ that he لَعَلَّكَ you أَوْ might become pure يَذَّكَّرُ ﴿٤﴾
 the الْذِكْرُ ﴿٥﴾ and might profit him فَتَنْفَعَهُ receive admonition
 thinks himself اسْتَغْنَى ﴿٦﴾ him who مَنْ as for أَمَّا admonition
 and what فَضْلُ ﴿٧﴾ attend وَمَا to him هُوَ يَخْشَى ﴿٨﴾ so you أَنَّى self-sufficient
 عَلَيْكَ (is) upon you بُرْهَانٌ ﴿٩﴾ if not يَسْعَى ﴿١٠﴾ he will become pure
 and he يَخْشَى ﴿١١﴾ running يَخْشَى ﴿١٢﴾ him who مَنْ as to
 are unmindful, لِلْعَنَى ﴿١٣﴾ from him عَنَّا so you أَنَّى is afraid يَخْشَى ﴿١٤﴾
 neglectful

Sûrat 80. 'Abasa (He frowned)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm Maktûm). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he will not become pure. 8. But as to him who came to you running, 9. And is afraid (of Allâh and His punishment). 10. Of him you are neglectful and divert your attention to another,

كَلَّا إِنَّهَا تَذِكْرَةٌ ۝١١ فَمَنْ شَاءَ ذَكَرْهُ ۝١٢ فِي مِصْحَفٍ مُّكْرَمٍ ۝١٣ تَرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤ بِأَيْدِي سَفَرَةٍ ۝١٥ كِرَامٍ بَرَرَةٍ ۝١٦ قِيلَ الْإِنْسَانُ
مَا أَكْفَرُوا ۝١٧ مِنْ أَمْرِ شَيْءٍ ۝١٨ خَلَقَهُمْ خَلَقَهُمْ فَقَدَّرَهُمْ ۝١٩ ثُمَّ السَّبِيلَ يَسِّرُهُ ۝٢٠

so كَلَّا nay إِنَّهَا indeed it is تَذِكْرَةٌ an admonition ۝١١
مَنْ whosoever ذَكَرْهُ ۝١٢ in فِي he should remember it ۝١٢
مِصْحَفٍ in فِي he should remember it ۝١٢
مُكْرَمٍ exalted تَرْفُوعَةٍ honoured ۝١٣
مُطَهَّرَةٍ purified بِأَيْدِي (of) scribes (angels) ۝١٤
سَفَرَةٍ in the hands ۝١٤
بَرَرَةٍ obedient, pious قِيلَ ۝١٦ (be cursed) be killed الْإِنْسَانُ
what شَيْءٍ from أَمْرِ ۝١٧ ungrateful he is أَكْفَرُوا ۝١٧ how ۝١٧
the man ۝١٧
He created him خَلَقَهُ ۝١٨ He created him ۝١٨
thing خَلَقَهُ ۝١٨
He created him ۝١٨
then set him in due proportion (proper form) فَقَدَّرَهُ ۝١٩ created him ۝١٩
He makes easy (for) him يَسِّرُهُ ۝٢٠ the Path السَّبِيلَ then ۝٢٠

11. Nay, (do not do like this); indeed it is an admonition. 12. So whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* He created him and then set him in due proportion. 20. Then He makes the Path easy for him.

ثُمَّ أَمَانَةً فَأَقْبَرَهُ ۝١١ ثُمَّ إِذَا شَاءَ أَنْشُرَهُ ۝١٢ كَلَّا لَمَّا يَقِضْ مَا أَمَرُوهُ ۝١٣ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝١٤ أَنَا صَبَّيْنَا الْمَاءَ صَبًّا ۝١٥ ثُمَّ
شَقَقْنَا الْأَرْضَ شَقًّا ۝١٦ فَأَلْبَسْنَا فِيهَا جَبًّا ۝١٧ وَعَبَّأْنَا فِيهَا جَبًّا ۝١٨ وَزَيَّنَّاهَا وَمَخْلَافًا ۝١٩ وَحَدَّادِينَ عَلَيْهَا ۝٢٠

and puts him in his ^(١٠) **قَبْرَهُ** He causes him to die **ثُمَّ** then **أَنَّا** then **ثُمَّ** grave
 He will resurrect ^(١١) **أَنشُرُهُ** He wills **ثُمَّ** when **إِنَّا** then **ثُمَّ** grave
^(١٢) **أَمْرَهُ** what **لَا** (has done) fulfilled **لَا** not **نَايَ** nay **لَا** him
 at **إِلَّا** the man **الْإِنْسَانَ** then let look **فَنَنْظُرْ** He commanded him
 in ^(١٣) **صَبَا** water **أَنَّا** pour forth **مِيْنَا** We **أَنَّا** his food ^(١٤) **طَعَامِهِ**
 in clefts ^(١٥) **شَقَا** the earth **الْأَرْضَ** We split **ثُمَّ** then **ثُمَّ** abundance
 and **وَنَبْطِئُ** the grain ^(١٦) **حَبًّا** therein **فِيهَا** and We cause to grow **وَنُفِثْ**
 and ^(١٧) **وَفَصَا** grapes and clover plants **وَزَيْتُونًا** and olives ^(١٨) **وَنَخْلًا**
 dense with many trees ^(١٩) **عَلَّابًا** and gardens **وَحَدَائِقَ** date-palms

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants, 29. And olives and date palms, 30. And gardens dense with many trees,

وَفَكَهْمًا ^(٢٠) **وَأَبَا** مَتَاعًا لَّكُمْ وَلَآتَمِيزُكُمْ ^(٢١) **فَإِذَا جَاءَتِ الصَّلَاةُ** ^(٢٢) **يَوْمَ يَفِرُّ الْغَزْوُ مِنَ أَخِيهِ** ^(٢٣) **وَأُمِّهِ وَأَبُوهُ** ^(٢٤) **وَصَنُجَبِهِ**
 وَلَيْدِهِ ^(٢٥) **لِكُلِّ أَمْرٍ** مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ^(٢٦) **وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ** ^(٢٧) **ضَاحِكَةٌ مُّسْتَبْشِرَةٌ** ^(٢٨) **وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا**
 غَمَرَةٌ ^(٢٩) **تَرْمَقُهَا قَتَرٌ** ^(٣٠) **أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ** ^(٣١)

to be a provision and benefit **وَفَكَهْمًا** and herbage **وَأَبَا** and fruits **وَأَبَا** and fruits
 لَّكُمْ for you **وَلَآتَمِيزُكُمْ** and for your cattle **فَإِذَا** then when **جَاءَتِ**
 (there) comes **الصَّلَاةُ** that day **يَوْمَ** deafening cry, shout **يَوْمَ** that day
 and from **أَخِيهِ** his brother **وَأُمِّهِ** and his wife **وَصَنُجَبِهِ** and his father **وَأَبُوهُ** and his mother
 that day **يَوْمَئِذٍ** of them **مِنْهُمْ** man **لِكُلِّ** for every **أَمْرٍ** his children
 it will make him careless (of **يُغْنِيهِ** (will be) enough concern **شَأْنٌ**
 (will be) bright **مُسْفِرَةٌ** that day **يَوْمَئِذٍ** (some) faces **وَجُوهٌ** others)
 and (other) **ضَاحِكَةٌ** rejoicing at good news **مُسْتَبْشِرَةٌ** laughing **وَجُوهٌ**
 will be dust **غَمَرَةٌ** on them **عَلَيْهَا** that Day **يَوْمَئِذٍ** faces
 they (will be) **أُولَئِكَ** such, those **قَتَرٌ** darkness **تَرْمَقُهَا** cover them
 the evil-doers **الْكَافِرَةُ** the disbelievers **الْفَجَرَةُ**

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright, 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

سُورَةُ التَّكْوِيْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ① وَإِذَا النُّجُومُ انْكَدَرَتْ ② وَإِذَا الْجِبَالُ سُيِّرَتْ ③ وَإِذَا الْعِشَارُ عُطِّلَتْ ④ وَإِذَا الْوُحُوشُ حُشِرَتْ ⑤ وَإِذَا الْبِحَارُ سُجِّرَتْ ⑥ وَإِذَا النُّفُوسُ زُوِّجَتْ ⑦ وَإِذَا الْمَوْءِدَةُ سُيِّتَتْ ⑧ يَا أَيُّ ذُنُوبٍ قُلْتِ ⑨ وَإِذَا الصُّحُفُ نُشِرَتْ ⑩

and would be round wound ① the sun when إِذَا الشَّمْسُ كُوِّرَتْ
the ② and when إِذَا النُّجُومُ انْكَدَرَتْ the stars
and when إِذَا الْجِبَالُ سُيِّرَتْ shall fall
and when إِذَا الْعِشَارُ عُطِّلَتْ shall be moved away
and shall be neglected ④ the pregnant she-camels
shall be gathered together ⑤ the wild beast when
shall be made to overflow ⑥ the seas إِذَا الْبِحَارُ سُجِّرَتْ
and when إِذَا النُّفُوسُ زُوِّجَتْ shall be joined
and when إِذَا الْمَوْءِدَةُ سُيِّتَتْ the female (infant) burried alive
and she was killed ⑨ for what يَا أَيُّ ذُنُوبٍ قُلْتِ questioned
shall be laid ⑩ the written pages (of deeds) when
open

Sûrat 81. At-Takwîr

(Wound round and lost its Light)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). 2. And when the stars fall. 3. And when the mountains are made to pass away; 4. And

when the pregnant she-camels are neglected; 5. And when the wild beasts are gathered together. 6. And when the seas become as blazing Fire or overflow. 7. And when the souls are joined with their bodies. 8. And when the female (infant) buried alive is questioned: 9. For what sin was she killed. 10. And when the (written) pages are laid open.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنْزِلَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أَقِيمُ بِالْخَنَسِ ﴿١٥﴾
لِلْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾ وَالضُّحَىٰ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

وَإِذَا shall be stripped off كُشِطَتْ the heaven السَّمَاءُ and when وَإِذَا is kindled (to fierce heat) سُعِرَتْ Hell-Fire الْجَحِيمُ and when will عَلِمَتْ shall be brought near أُنْزِلَتْ Paradise الْجَنَّةُ and when he has brought (of أَحْضَرَتْ what نَفْسٌ every person know by the planets بِالْخَنَسِ I swear أَقِيمُ so verily فَلَا good and evil) that move swiftly الْكُنَّسِ and by the planets الْجَوَارِ that recede it عَسَسَ as إِذَا and by the night وَاللَّيْلِ and hide themselves it brightens تَنَفَّسَ (when) as إِذَا and by the dawn وَالضُّحَىٰ departs إِنَّهُ لَقَوْلُ verily this رَسُولٍ (is) the Word كَرِيمٍ (of) a messenger most honourable

11. And when the heaven is stripped off and taken away from its place; 12. And when Hell-fire is set ablaze. 13. And when Paradise is brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede. 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٢﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿١٣﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٤﴾ وَلَقَدْ رَآهُ بِالْأَفْقِ الْأَيْمَنِ ﴿١٥﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٦﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿١٧﴾ فَأَنَّى تَذَهَبُونَ ﴿١٨﴾ إِن هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٩﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ ﴿٢٠﴾ وَمَا تَشَاكُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾

ذِي قُوَّةٍ mighty عِنْدَ with ذِي الْعَرْشِ the Lord of the Throne مَكِينٍ and مُطَاعٌ established ثَمَّ then/and أَمِينٍ trustworthy وَمَا and صَاحِبُكُمْ your companion بِمَجْنُونٍ (is) a mad man وَلَقَدْ

indeed رَأَاهُ he saw him بِالْأَفْقِ in the horizon ۞ clear وَما and not هُوَ he عَلَى (on) الْغَيْبِ the Unseen ۞ withholds وَما outcast هُوَ it يَقُولُ the word شَيْطَانِ (of) Satan ۞ رَجِيمٍ (is) هُوَ not إِنَّ you are going ۞ تَذْهَبُونَ then where مَتَى but ذِكْرٌ a Reminder ۞ لِلْعَالَمِينَ to the worlds ۞ لِمَن to whomsoever شَاءَ who will مِنْكُمْ among you ۞ يَسْتَقِيمُ to walk straight وَما and not تَشَاءُونَ you can will إِلَّا unless أَنْ that يَشَاءُ will اللهُ Allah رَبُّ (of) the worlds ۞ الْعَالَمِينَ the Lord

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the 'Ālamîn (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allâh wills — the Lord of the 'Ālamîn.

سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ۝ وَإِذَا الْبِحَارُ فُجِرَتْ ۝ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝ يَأْتِيهَا الْإِنْسُنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَّلَكَ ۝ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ۝

and إِذَا is cleft asunder ۝ انْفَطَرَتْ the heaven السَّمَاءُ when ۝ الْكَوَاكِبُ the stars انْتَرَتْ when ۝ الْبِحَارُ and when ۝ فُجِرَتْ have scattered ۝ فُجِرَتْ the oceans ۝ الْقُبُورُ and when ۝ بُعْثِرَتْ are burst forth ۝ عَلِمَتْ will know نَفْسٌ (every) ۝ are turned upside down ۝ بُعْثِرَتْ and left behind ۝ وَأَخَّرَتْ it has sent forward قَدَّمَتْ what نَا soul ۝ يَأْتِيهَا O الْإِنْسُنُ man ۝ مَا غَرَّكَ what ۝ بِرَبِّكَ made you careless ۝ الْكَرِيمِ your Lord ۝ الَّذِي the Most Generous ۝ خَلَقَكَ Who created ۝ فَسَوَّدَكَ fashioned you (perfectly) ۝ فَعَدَّلَكَ and gave you (due) ۝

that He willed form مَا شَاءَ whatever أَيُّ in فِي proportion
He put you together رَجَعَكَ ﴿٨﴾

Sûrat 82. Al-Infitâr (The Cleaving)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is cleft asunder. 2. And when the stars have fallen and scattered. 3. And when the seas are burst forth. 4. And when the graves are turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind. 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾

كَلَّا the Judgement بِالَّذِينَ ﴿٩﴾ you deny/belie but بَلْ nay
عَلَيْكُمْ but verily ﴿١٠﴾ over you ﴿١١﴾ (are) vigilants
مَا they know ﴿١٢﴾ writing down ﴿١٣﴾ honourable
(will be) in لَفِي the righteous الْأَبْرَارَ verily إِنَّ you do ﴿١٣﴾
(will be) in لَفِي the wicked الْفُجَّارَ and verily وَلَئِنَّ Delight ﴿١٤﴾
(of) ﴿١٤﴾ on the Day يَوْمَ they will burn in it يَصْلَوْنَهَا Fire ﴿١٤﴾
(will be) ﴿١٥﴾ therefrom عَنْهَا they هُمْ and not وَمَا Recompense
the يَوْمَ what مَا will make you know أَدْرَاكَ and what وَمَا absent
of the Recompense (is) يَوْمَ الَّذِينَ ﴿١٧﴾ Day

9. Nay! But you deny *Ad-Dîn*. 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), 12. They know all that you do. 13. Verily, the *Abrâr* will be in Delight (Paradise); 14. And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjâr*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَكَكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

ثُمَّ then مَا what أَدْرَكَكَ will make you know مَا what يَوْمَ the Day (when) of Recompense (is) الدِّينِ Day تَمْلِكُ shall have power نَفْسٌ a soul (person) لِّنَفْسٍ for any soul شَيْئًا anything وَالْأَمْرُ and the Decision يَوْمَئِذٍ that Day لِلَّهِ will be with Allah

18. Again, what will make you know what the Day of Recompense is? 19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

وَيْلٌ to Al-Mutaffifin (those who give less in measure and weight) لِّلْمُطَفِّفِينَ they receive أَكَالُوا when إِذَا those who الَّذِينَ measure and weight) they demand full يَسْتَوْفُونَ men النَّاسِ from (on) عَلَى by measure وَإِذَا measure and when كَالُوهُمْ they give by measure to them أَوْ they give by weight to them وَزَنُوهُمْ they give less يُخْسِرُونَ they give by weight to them أَنَّهُمْ they think أُولَئِكَ that they مَبْعُوثُونَ than due لَا do not يَظُنُّ they (will be) resurrected لِيَوْمٍ on a Day عَظِيمٍ Great يَوْمَ the Day before the Lord رَبِّ mankind النَّاسِ will stand يَقُومُ (when) (of) the worlds الْعَالَمِينَ

Sûrat 83. Al-Mutaffifin (Those Who deal in Fraud)

In the Name of Allāh
the Most Gracious, the Most Merciful.

1. Woe to Al-Mutaffifin (those who give less in measure and weight).
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to (other) men, give less than

due. 4. Do they not think that they will be resurrected (for reckoning), 5. On a Great Day? 6. The Day when (all) mankind will stand before the Lord of the 'Ālamîn (mankind, jinn)?

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَلِلَّيْلِ يَوْمِئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ
الَّذِينَ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا
يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّ truly كِتَابَ Record الْفُجَّارِ (of) the sinners, wicked (is) in سِجِّينَ ﴿٧﴾ and what وَمَا Sijjin ﴿٨﴾ will make you know أَدْرَاكَ and what كِتَابَ ﴿٩﴾ a Register مَرْقُومٌ ﴿٩﴾ inscribed وَلِلَّيْلِ ﴿١٠﴾ those who deny الْيَوْمِئِذِ ﴿١٠﴾ that Day to those who deny الْيَوْمِئِذِ ﴿١١﴾ the Day of Recompense الَّذِينَ ﴿١١﴾ (of) Recompense وَمَا ﴿١٢﴾ and none can deny it إِلَّا ﴿١٢﴾ every transgressor beyond bounds مُعْتَدٍ every كُلِّ except it can deny أَيْمٍ ﴿١٣﴾ sinner إِذَا when تُتْلَىٰ are recited عَلَيْهِ to him آيَاتُنَا Our Verses قَالَ he says أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾ (of) the ancients كَلَّا ﴿١٤﴾ (is) Rana (covering of sins and evil deeds) but بَلْ رَانَ ﴿١٤﴾ they used to earn كَانُوا يَكْسِبُونَ ﴿١٤﴾ which on قُلُوبِهِمْ their hearts مَا

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists) is (preserved) in *Sijjîn*. 8. And what will make you know what *Sijjîn* is? 9. A Register inscribed. 10. Woe, that Day, to those who deny. 11. Those who deny the Day of Recompense. 12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner! 13. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the ancients!" 14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ
الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

كَلَّا إِنَّهُمْ nay إِنَّهُمْ surely they عَنْ from رَبِّهِمْ their Lord يَوْمَئِذٍ that Day لَمَحْجُورُونَ ﴿١٥﴾ (will be) veiled ثُمَّ إِنَّهُمْ then ثُمَّ لَصَالُوا verily they الْجَحِيمِ ﴿١٦﴾ will burn هَذَا it will be said يُقَالُ then ثُمَّ (in) the Hell هَذَا this الَّذِي (is) which كُنْتُمْ you used to بِهِ ﴿١٧﴾ (it) تُكَذِّبُونَ ﴿١٧﴾ deny كَلَّا (will) (of) the Righteous الْأَبْرَارِ Record كِتَابَ verily إِنَّ nay

will make you أَدْرِيكَ and what وَآ Illiyin ﴿١٨﴾ be) indeed in
 ﴿١٩﴾ اِئْتُونَ what مَا know
 inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyûn. 19. And what will make you know what 'Illiyûn is? 20. A Register inscribed,

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿١٨﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٩﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٠﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢١﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٢﴾ خِتَمُهُمُ مِنْ مِسْكِ ﴿٢٣﴾ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٤﴾ وَمِرَاجُهمُ مِنْ تَنْمِيمٍ ﴿٢٥﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٦﴾

يَشْهَدُهُ those nearest (to Allah) الْمُقَرَّبُونَ ﴿١٨﴾ to which bear witness
 on عَلَى Delight نَعِيمٍ ﴿١٩﴾ (will be) in لَفِي the righteous الْأَبْرَارَ verily
 in فِي you will recognise تَعْرِفُ looking بِنَظَرٍ ﴿٢٠﴾ thrones الْأَرَائِكِ
 وَجُوهِهِمْ ﴿٢١﴾ their faces نَضْرَةَ the brightness النَّعِيمِ ﴿٢٢﴾ (of) delight
 يُسْقَوْنَ pure wine رَحِيقٍ ﴿٢٣﴾ from/of مِنْ they will be given to drink
 فِي (will be) smell of musk مِسْكِ ﴿٢٤﴾ the last thereof خِتَمُهُ sealed
 those who want to فَلْيَتَنَافَسِ ﴿٢٥﴾ let strive الْمُتَنَافِسُونَ ﴿٢٦﴾ and for
 Tasnim تَنْمِيمٍ ﴿٢٧﴾ from مِنْ and its mixture (will be) وَمِرَاجُهمُ strive
 those nearest to عَيْنًا يَشْرَبُ بِهَا ﴿٢٨﴾ whereof will drink a spring
 Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al- Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive. 27. It (that wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to Allâh.

إِنَّ الَّذِينَ لَجَرَّمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ لَجَرَّمُوا those who committed crimes كَانُوا they used to laugh at the الَّذِينَ those who ءَامَنُوا believed يَضْحَكُونَ laugh وَإِذَا مَرُّوا and whenever they passed بِهِمْ by them يَتَغَامَرُونَ they returned and when انْقَلَبُوا used to wink one to another إِلَىٰ أَهْلِهِمْ their own people انْقَلَبُوا they would return فَكِهِينَ they said قَالُوا they saw them رَأَوْهُمْ and when jesting وَإِذَا هَؤُلَاءِ these لَضَالُّونَ indeed have gone astray وَمَا أُرْسِلُوا عَلَيْهِمْ they had been sent حَافِظِينَ (as) watchers فَالْيَوْمَ but this Day الَّذِينَ those ءَامَنُوا who believe مِنَ at الْكُفَّارِ the disbelievers يَضْحَكُونَ will laugh عَلَى on الْأَرَائِكِ thrones يَنْظُرُونَ look هَلْ are not ثَوَابَ paid الْكُفَّارِ the disbelievers كَانُوا for what they used to do يَفْعَلُونَ

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

سُورَةُ الْإِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْتِيهِ ﴿٦﴾ فَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يَحَاسِبُ حِسَابًا سِيرًا ﴿٨﴾ وَنُقَلِّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

and رَأَوْتِ is split asunder ۞ انشَقَّتْ the heaven ۞ when إِذَا and when رَأَى and it must do so ۞ وَحُفَّتْ to its Lord ۞ لِرَبِّهَا listens all مَا and cast out ۞ أَلْقَتْ is stretched forth ۞ مَدَّتْ the earth ۞ فِيهَا that and became empty ۞ وَخَلَّتْ (was) in it ۞ رَأَدَتْ and obeys ۞ وَحُفَّتْ its Lord ۞ لِرَبِّهَا to and obeys ۞ يَا أَيُّهَا O man! ۞ إِنَّكَ man ۞ إِنَّكَ very hard كَذَّبًا Lord ۞ كَذَّبًا then as فَمَا (you) will meet Him ۞ فَتَلْقَاهُ very hard ۞ فَتَلْقَاهُ in ۞ بِيَمِينِهِ his Record ۞ كِتَابُهُ will be given ۞ أُورَىٰ him who ۞ مَنْ for ۞ جَسَابًا he be reckoned ۞ يُحَاسَبُ surely will ۞ فَسَوْفَ his right hand ۞ يَسِيرًا a reckoning ۞ وَيَنْقَلِبُ easy ۞ وَيَنْقَلِبُ and will return ۞ إِلَىٰ أَهْلِهِ to his ۞ مَسْرُورًا happy, glad ۞ مَسْرُورًا family

Sûrat 84. Al-Inshiqâq (The Splitting Asunder)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is split asunder, 2. And listens to and obeys its Lord — and it must do so. 3. And when the earth is stretched forth, 4. And has cast out all that was in it and became empty. 5. And listens to and obeys its Lord — and it must do so. 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. 7. Then as for him who will be given his Record in his right hand, 8. He surely, will receive an easy reckoning, 9. And will return to his family in joy!

وَأَمَّا مَنْ أُورِيَ كِتَابَهُ وَرَأَاهُ ۞ فَسَوْفَ يَدْعُوا ثُبُورًا ۞ وَيَصْلَىٰ سَعِيرًا ۞ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۞ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۞ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۞ فَلَا أُقْسِمُ بِالشَّفَقِ ۞ وَاللَّيْلِ وَمَا وَسَقَ ۞ وَالْقَمَرِ إِذَا اتَّسَقَ ۞

وَأَمَّا مَنْ but ۞ مَنْ whosoever ۞ أُورِيَ is given ۞ كِتَابُهُ his Record ۞ وَرَأَاهُ behind ۞ (for) ۞ ثُبُورًا he invoke ۞ يَدْعُوا will ۞ فَسَوْفَ his back ۞ ظَهَرَهُ ۞ وَيَصْلَىٰ destruction ۞ سَعِيرًا and burn ۞ إِنَّهُ in a blazing Fire ۞ سَعِيرًا verily he ۞ إِنَّهُ in joy ۞ مَسْرُورًا his people ۞ أَهْلِهِ among ۞ كَانَ was ۞ فِي أَهْلِهِ among ۞ أَهْلِهِ among ۞ ظَنَّ thought ۞ أَنْ that ۞ لَنْ never ۞ يَحُورَ he would come back ۞ يَحُورَ he ۞ بَلَىٰ yes ۞ إِنَّ verily ۞ رَبَّهُ his Lord ۞ كَانَ has been ۞ بِهِ at him ۞ بَصِيرًا by the afterglow of ۞ الشَّفَقِ I swear ۞ الشَّفَقِ so ۞ أُقْسِمُ so ۞ فَلَا beholding

it gathers in **وَسَقَى** (١٧) and whatever **وَمَا** and the night **وَاللَّيْلِ** sunset
it is at the **أَتَسْقَى** (١٨) when **إِنَّا** and the moon **وَالْقَمَرَ** its darkness
full

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ (١٧) فَمَا لَهُمْ لَا يُؤْمِنُونَ (١٨) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (١٩) بَلِ الَّذِينَ كَفَرُوا
يَكْذِبُونَ (٢٠) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢١) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَسْنُونٍ (٢٣)

لَتَرْكَبَنَّ from عَنْ to stage طَبَقًا you shall certainly travel
they they (١٧) not لَا with them لَهُمْ what is the matter
the the الْقُرْآنُ to them عَلَيْهِمُ is recited قُرِئَ and when وَإِذَا believe
those الَّذِينَ nay بَلِ they fall prostrate (١٩) not لَا Quran
knows كَفَرُوا and اللَّهُ اللَّهُ deny (٢٠) disbelieve يَكْذِبُونَ (٢١)
so announce to them فَبَشِّرْهُمْ they gather (٢٢) what بِمَا best
بِعَذَابٍ a torment أَلِيمٍ (٢٣) painful إِلَّا save الَّذِينَ those who
believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds لَهُمْ for them أَجْرٌ
ending (٢٣) مَسْنُونٍ never غَيْرُ (is) a reward

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
20. What is the matter with them, that they believe not? 21. And when the Qur'ân
is recited to them, they fall not prostrate. 22. Nay, those who disbelieve belie
(Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic
Monotheism). 23. And Allâh knows best what they gather (of good and bad
deeds), 24. So announce to them a painful torment. 25. Save those who believe
and do righteous good deeds, for them is a reward that will never come to an end
(i.e. Paradise).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ مُّشْهُورٍ ③ قِيلَ أَمْحَسَّ الْأَعْدُوْدُ ④ النَّارِ ذَاتِ الْوُقُوْدِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُوْدٌ ⑥ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧

وَالسَّمَاءِ the big stars ① with/holding ذَاتِ by the heaven ② and the Witnessing day ③ Promised ④ and the Day the People ⑤ were cursed ⑥ and the Witnessed day ⑦ fuel ⑧ (of) the Ditch ⑨ (of) fire ⑩ ذَاتِ (of) fire ⑪ fuel ⑫ what ⑬ on ⑭ and they ⑮ sat ⑯ by it ⑰ (were) ⑱ they were doing ⑲ بِالْمُؤْمِنِينَ to ⑳ the believers ㉑ شُهُودٌ ㉒ witness ㉓ وَمَا ㉔ and not ㉕ نَقَمُوا ㉖ they took revenge ㉗ مِنْهُمْ ㉘ on them ㉙ إِلَّا ㉚ except ㉛ أَن ㉜ that ㉝ يُؤْمِنُوا ㉞ they believed ㉟ بِاللَّهِ ㊱ in Allah ㊲ the ㊳ الْعَزِيزِ ㊴ All-Mighty ㊵ Worthy of all praise ㊶ الْحَمِيدِ

Sûrat 85. Al-Burûj (The Big Stars "Burûj")

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of 'Arafah (Hajj)]; 4. Cursed were the People of the Ditch. 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ① ۖ إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ ۖ وَلَهُمْ عَذَابٌ أَلَدٌ ② ۖ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ③

الَّذِي ① Who ② لَهُ ③ to Him (belongs) ④ مُلْكُ ⑤ dominion ⑥ السَّمَوَاتِ ⑦ (of) the heavens ⑧ وَالْأَرْضِ ⑨ and the earth ⑩ وَاللَّهُ ⑪ and ⑫ عَلَىٰ ⑬ over ⑭ كُلِّ ⑮ every ⑯ شَيْءٍ ⑰ thing ⑱ شَهِيدٌ ⑲ (is) Witness ⑳ إِنَّ ㉑ those ㉒ قَتَلُوا ㉓ the ㉔ الْمُؤْمِنِينَ ㉕ verily ㉖ الَّذِينَ ㉗ who ㉘ آمَنُوا ㉙ and ㉚ وَعَمِلُوا ㉛ the ㉜ الصَّالِحَاتِ ㉝ who ㉞ جَنَّاتٌ ㉟ Jannat ㊱ تَجْرِي ㊲ from ㊳ مِنْ ㊴ تَحْتِهَا ㊵ the ㊶ الْأَنْهَارُ ㊷ the ㊸ الْفَوْزُ ㊹ the ㊺ الْكَبِيرُ ㊻

and believing women **وَالْمُؤْمِنَاتِ** the believing men **الْمُؤْمِنِينَ** into trial **ثُمَّ** then **لَا** not **يَتُوبُوا** they turn in repentance **فَلَهُمْ** will have **عَذَابُ** punishment **وَهُمْ** (of) Hell **جَهَنَّمَ** torment **الْمَرْبُوبِ** **۝١٥** those who **الَّذِينَ** verily **إِنَّ** (of) the burning Fire **لَهُمْ** for them **وَعَمِلُوا** believe **وَالصَّالِحَاتِ** the righteous deeds **جَنَّاتٍ** Gardens (are) **تَجْرِي** flowing **فِي** under which **الْأَنْهَارُ** rivers **ذَلِكَ** that **النَّوْزِ** the success **الْكَبِيرِ** **۝١٦** great

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝١٦ إِنَّهُ هُوَ بَدِئُ وَبَعِيدُ **۝١٧** وَهُوَ الْغَفُورُ الْودُودُ **۝١٨** ذُو الْعَرْشِ الْمَجِيدُ **۝١٩** فَقَالَ لِمَا يُرِيدُ **۝٢٠** هَلْ أُنَبِّئُكَ حَدِيثَ الْجَنَّةِ **۝٢١** وَتَمُودَ **۝٢٢** بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ **۝٢٣** وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ **۝٢٤** بَلْ هُوَ قُرْآنٌ مَجِيدٌ **۝٢٥** فِي لَوْحٍ مَحْفُوظٍ **۝٢٦**

إِنَّ indeed severe **لَشَدِيدٌ** (of) your lord **رَبِّكَ** grip **بَطْشَ** verily **إِنَّ** (Allah) **هُوَ** verily He **يَدِئُ** begins **وَبَعِيدُ** and repeats **وَهُوَ** Owner **الْغَفُورُ** (is) Oft-Forgiving **الْوَدُودُ** full of love **ذُو** the Throne **الْمَجِيدُ** (of) the Glorious **فَقَالَ** He is the Doer **لِمَا** reached you **أُنَبِّئُكَ** has **هَلْ** He intends **يُرِيدُ** of what **الْجَنَّةِ** story **وَتَمُودَ** (of) Pharaoh **فِرْعَوْنَ** (of) the hosts **بَلِ** nay **الَّذِينَ** those who **كَفَرُوا** disbelieve **فِي** in **تَكْذِيبٍ** denying **وَاللَّهُ** and Allah **مِنْ** from **وَرَائِهِمْ** behind them **مُحِيطٌ** encompasses **بَلِ** this **قُرْآنٌ** a Quran **مَجِيدٌ** (is) Glorious **فِي** in **لَوْحٍ** Tablet **مَحْفُوظٍ** Preserved **۝٢٦**

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). 14. And He is Oft-Forgiving, full of love, 15. Owner of the

Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamûd? 19. Nay! The disbelievers (persisted) in denying. 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ân, 22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ① وَمَا أَدْرَاكَ مَا الطَّارِقُ ② النَّجْمُ الثَّاقِبُ ③ إِنَّ كُلَّ نَفْسٍ لَّأَعْلَيْهَا حَافِظٌ ④ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ⑤ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ⑥ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ⑦ إِنَّهُ عَلَى رَجُوعِهِ لَقَادِرٌ ⑧

وَالسَّمَاءِ and At-Tariq (the night comer) ① by the heaven ② and what ③ أَدْرَاكَ and what ④ (is) ⑤ the طَّارِقُ what ⑥ مَا will make you know ⑦ النَّجْمُ At-Tariq (the night comer) ⑧ (it is) the star ⑨ الثَّاقِبُ (it is) the star ⑩ piercing ⑪ over عَلَيَّ but ⑫ لَّ human being ⑬ نَفْسٍ every ⑭ كُلَّ (is) not ⑮ إِنَّ bright ⑯ from ⑰ حَافِظٌ him ⑱ (is) a protector ⑲ فَلْيَنْظُرِ (is) a protector ⑳ so let see ㉑ الْإِنْسَانُ man ㉒ مِمَّ man ㉓ اَخْلَقَ what ㉔ خُلِقَ he is created ㉕ مِنْ he is created ㉖ مِنْ a water ㉗ دَافِقٍ from ㉘ بَيْنِ he is created ㉙ الصُّلْبِ between ㉚ التَّرَائِبِ from ㉛ يَخْرُجُ it proceeds ㉜ يَخْرُجُ gushing forth ㉝ وَالتَّرَائِبِ the back-bone ㉞ إِنَّهُ and the ribs ㉟ وَالتَّرَائِبِ to ㊱ عَلَى verily He (Allah) ㊲ رَجُوعِهِ (is) Able ㊳ قَادِرٌ bring him back ㊴

Sûrat 86. At-Târiq

(The Night-Comer)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the heaven, and At-Târiq (the night-comer, i.e. the bright star); 2. And what will make you to know what At-Târiq (night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her). 5. So let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تَبْلَى السَّعَائِرُ ① فَآلَمْ يَمِنْ قَوْمٌ وَلَا نَاصِرٌ ② وَالسَّمَاءِ ذَاتِ الرَّجْعِ ③ وَالْأَرْضِ ذَاتِ الصَّالِعِ ④ إِنَّهُمْ لَقَوْلُ فَصْلٍ ⑤ وَمَا هُوَ ⑥ بِالْمَقُولِ ⑦ وَإِنَّهُمْ يَكِيدُونَ كَيْدًا ⑧ وَأَكِيدُ كَيْدًا ⑨ فَوَيْلٌ لِلْكَافِرِينَ مِنْ آسَافِهِمْ وَرُؤَسَا ⑩

the secrets ① النَّسْرَاطُ will be examined ② the Day (when) ③ any helper ④ نَاصِرٌ nor ⑤ وَلَا power ⑥ قُوَّةٌ any ⑦ مِنْ for him ⑧ ثُمَّ then not ⑨ and the ⑩ وَالْأَرْضِ the returning rain ⑪ الرَّجْعُ with ⑫ ذَاتِ by the sky ⑬ and the earth ⑭ أَلْصَنَعَ split (it opens out for gushing of springs) ⑮ with ⑯ ذَاتِ earth that separates ⑰ فَصَلَّ (is) the Word ⑱ لَقَوْلُ verily this (Quran) ⑲ إِنَّهُ and not ⑳ وَمَا ㉑ it (is) ㉒ بِالْأَمْرِ for amusement ㉓ إِنَّهُمْ verily they ㉔ يَكِيدُونَ a plan ㉕ كَيْدًا and I am planning ㉖ وَأَكِيدُ a plot ㉗ كَيْدًا are plotting ㉘ فَهَبْ give ㉙ أَتَاهُمْ (to) the disbelievers ㉚ الْكَافِرِينَ so give a respite ㉛ رَوْحًا gently (for a while) ㉜ رَوْحًا respite to them

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So give a respite to the disbelievers; deal gently with them for a while.

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحِ اسْمَ رَبِّكَ الْأَعْلَى ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاءً أَحْوَى ⑤ سَتَقْرِضُكَ فَلَا تَنْسَى ⑥ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑦ وَيُبَشِّرُكَ لِلْيُسْرَى ⑧ فَذَكِّرْ إِنْ نَفَعْتَ الذِّكْرَى ⑨

the Most ① الْأَعْلَى (of) your Lord ② رَبِّكَ the Name ③ اسْمَ glorify ④ سُبْحِ Who ⑤ خَلَقَ High ⑥ فَسَوَّى created ⑦ وَالَّذِي and then proportioned ⑧ قَدَّرَ measured ⑨ فَهَدَى and Who ⑩ أَخْرَجَ and Who ⑪ الْمَرْعَى the pasturage ⑫ فَجَعَلَهُ and then makes it ⑬ غُثَاءً so ⑭ أَحْوَى We shall make you to recite ⑮ سَتَقْرِضُكَ dark ⑯ فَلَا stubble ⑰ تَنْسَى not ⑱ إِلَّا you shall forget ㉑ مَا except ㉒ شَاءَ what ㉓ اللَّهُ wills ㉔ and ㉕ رَبِّكَ the apparent ㉖ يَعْلَمُ knows ㉗ الْجَهْرَ verily He (Allah) ㉘ إِنَّهُ Allah ㉙ وَيُبَشِّرُكَ is hidden ㉚ وَيُبَشِّرُكَ what ㉛ فَذَكِّرْ therefore give advice/admonition ㉜ الذِّكْرَى to the path ㉝ الذِّكْرَى the admonition ㉞ الذِّكْرَى profits ㉟

Sûrat 87. Al-A'la (The Most High)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allâh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾ وَتَجَنَّبَهَا الَّذِينَ ﴿١١﴾ الَّذِينَ يَصِلُ النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

سَيَذَكَّرُ who مَنْ he will receive the admonition يَخْشَى ﴿١٠﴾ fears وَتَجَنَّبَهَا and avoid it الَّذِينَ ﴿١١﴾ the wretched يَصِلُ who النَّارَ will burn الْكُبْرَى ﴿١٢﴾ (in) the Fire great ثُمَّ then لَا neither يَمُوتُ he will die وَلَا in it يَحْيَى ﴿١٣﴾ nor قَدْ live أَفْلَحَ indeed shall achieve success تَزَكَّى ﴿١٤﴾ whosoever مَنْ whosoever رَزَقَ ﴿١٥﴾ purifies himself وَذَكَرَ and remembers اسْمَ the Name رَبِّهِ (of) his Lord فَصَلَّى ﴿١٥﴾ and prays بَلْ nay. تُؤْثِرُونَ you although the الدُّنْيَا ﴿١٦﴾ worldly وَالْآخِرَةَ prefer (is) better خَيْرٌ Hereafter and more lasting وَأَبْقَى ﴿١٧﴾ verily هَذَا this لَفِي in (is) الصُّحُفِ the Scripts الْأُولَى ﴿١٨﴾ former صُحُفِ the and موسى ﴿١٩﴾ (of) Ibrahim (Abraham) وَمُوسَى ﴿١٩﴾ (Moses)

10. The reminder will be received by him who fears (Allâh), 11. But it will be avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures — 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ① وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ② عَامِلَةٌ نَاصِبَةٌ ③ تَصَلَّى نَارًا حَامِيَةً ④ تُشَقَّى مِنْ عَيْنٍ ⑤ مَائِنَةٍ ⑥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ⑦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ⑨ لِسَعْيِهَا رَاضِيَةٌ ⑩ فِي جَنَّةٍ عَالِيَةٍ ⑪

هَلْ أَتَاكَ has (of) the ① الْغَاشِيَةِ the narration حَدِيثُ come to you
(will) ② خَاشِعَةٌ that day يَوْمَئِذٍ (some) faces وَجُوهٌ overwhelming
they will burn تَصَلَّى weary ③ نَاصِبَةٌ labouring عَامِلَةٌ be) humiliated
نَارًا حَامِيَةً ④ hot تُشَقَّى in fire ⑤ مِنْ they will be given to drink
عَيْنٍ ⑥ مَائِنَةٍ a spring لَيْسَ (there will be) no boiling ⑦ ضَرِيحٍ a poisonous thorny plant
طَعَامٌ food إِلَّا but مِنْ from ⑧ يُغْنِي nor وَلَا that will nourish
أَصْلُهَا neither ⑨ نَاعِمَةٌ (other) faces وَجُوهٌ hunger ⑩ رَاضِيَةٌ that day يَوْمَئِذٍ joyful
Glad in ⑪ عَالِيَةٍ high (Paradise)

Sûrat 88. Al-Ghâshiyah (The Overwhelming)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces, that Day will be humiliated (in the Hell-fire). 3. Labouring, weary. 4. They will enter in the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour. 10. In a lofty Paradise.

لَا تَسْمَعُ فِيهَا لُغِيَّةً ① فِيهَا عَيْنٌ جَارِيَةٌ ② فِيهَا سُرُرٌ مَرْفُوعَةٌ ③ وَأَكْوَابٌ مَوْضُوعَةٌ ④ وَنَارٌ فِيهَا مَصْفُوفَةٌ ⑤ وَذُرَابُ ⑥ مَبْنُوتَةٌ ⑦ أَفَلَا يَنْظُرُونَ إِلَى الْآيَاتِ كَيْفَ خُلِقَتْ ⑧ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ⑨ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ⑩ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ⑪

لَا تَسْمَعُ neither they shall hear فِيهَا therein لَا تَعْنَى vain talk فِيهَا therein (will be) running جَارِيَةً a spring فِيهَا therein (will be) set مَرْفُوعَةً thrones رَافِعَةً raised high وَأَكْوَابٌ and cups مَوْضُوعَةً set in rows وَزَكَاةٌ and cushions مَصْفُوفَةً at hand at إِلَى they look لَا يَنْظُرُونَ do not أَفْلَا spread out مَبْثُوثَةً carpets and at إِلَى they are created خُلِقَتْ how كَيْفَ the camels الْإِبِلِ and at إِلَى it is raised رُفِعَتْ how كَيْفَ the heaven أَسْمَاءُ and at إِلَى they are fixed firm نُصِبَتْ how كَيْفَ the mountains الْأَرْضِ the earth مَبْطُوحَةً how كَيْفَ it is spread out

11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۖ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۖ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۚ إِنَّ إِلَيْنَا إِيَابَهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۚ

فَذَكِّرْ so remind إِنَّمَا only أَنْتَ you مُذَكِّرٌ (are) a reminder لَسْتَ you are not عَلَيْهِمْ over them بِمُصَيِّرٍ a dictator إِلَّا save مَنْ the one who تَوَلَّى turns away وَكَفَرَ and disbelieves فَيُعَذِّبُهُ Allah then will punish him الْعَذَابَ the punishment الْأَكْبَرَ the greatest إِنَّ verily إِلَيْنَا to Us إِيَابَهُمْ (will be) their return ثُمَّ then إِنَّ عَلَيْنَا for Us (will be) حِسَابُهُمْ their reckoning

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. 22. You are not a dictator over them — 23. Save the one who turns away and disbelieves. 24. Then Allâh will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ① وَيَا لَيْلٍ عَشِيرَ ② وَالشَّفْعِ وَالْوَتْرِ ③ وَاللَّيْلِ إِذَا يَسِرَ ④ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ⑤ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥ إِرَمَ ذَاتِ الْأُمَامِ ⑦ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ⑧ وَثَمُودَ الَّذِينَ جَاءُوا الصَّخَرَ بِالْوَادِ ⑨ وَفِرْعَوْنَ ذِي الْأَوْتَارِ ⑩

وَالْفَجْرِ ① by the dawn وَيَا لَيْلٍ and by the nights عَشِيرَ ② ten وَالشَّفْعِ and by the even وَالْوَتْرِ ③ and the odd وَاللَّيْلِ إِذَا يَسِرَ ④ and by the night when it departs هَلْ in it is it فِي in ذَلِكْ them قَسَمٌ an oath/evidence لِّذِي for those (men) حِجْرِ ⑤ (of) understanding أَلَمْ (of) understanding رَبُّكَ dealt how كَيْفَ you see تَرَ did not your Lord بِعَادٍ ⑥ your Lord إِرَمَ with 'Ad ذَاتِ (of) Iram of الْأُمَامِ ⑦ pillars الَّتِي which تَمَّ which لَمْ which were created مِثْلُهَا like them فِي in الْبِلَادِ ⑧ the land وَثَمُودَ the land الَّذِينَ who جَاءُوا hewed out الصَّخَرَ rocks بِالْوَادِ ⑨ rocks with the stakes ذِي الْأَوْتَارِ ⑩ and (with) Pharaoh وَفِرْعَوْنَ in the valley

Sûrat 89. Al-Fajr

(The Break of Day or the Dawn)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the dawn; 2. By the ten nights, 3. And by the even and the odd (of all the creations of Allâh). 4. And by the night when it departs. 5. There is indeed in them (the above oaths) sufficient proofs for men of understanding! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir'aun (Pharaoh) who had the stakes?

الَّذِينَ طَغَوْا فِي الْبِلَادِ ⑪ فَأَكْثَرُوا فِيهَا الْفَسَادَ ⑫ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ⑬ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ⑭ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ⑮ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَهُ عَلَيْهِ رِذْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ⑯

الَّذِينَ طَعَوْا who transgressed beyond bounds in the lands مَنَافِعَ and made much mischief فِيهَا and your Lord رَّبُّكَ on them عَلَيْهِمْ so poured lash, whip سَوَّطَ your Lord رَبُّكَ verily إِذَا (of) torment (is) Ever لَبِئْسَ your Lord رَبُّكَ when إِذَا man الْإِنْسَانُ as for Watchful his رَبُّهُ tries him أَبْلُغُهُ and gives him honours وَنَعَمُ and gives him bounties but رَأَى has honoured me أَكْرَمَنِي my Lord رَبِّي he says يَقُولُ upon him عَلَيْهِ He straitens فَقَدَّرَ He tries him أَبْلُغُهُ when إِذَا my Lord رَبِّي then he says يَقُولُ his means of life رَزَقَهُ has humiliated me

11. Who did transgress beyond bounds in the lands. 12. And made therein much mischief. 13. So your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ وَتَأْكُلُونَ الثَّرَاتِ أَكْغَلًا كَثِيرًا وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ يَذَّكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

كَلَّا nay بَلْ but لَا not تَكْرُمُونَ you treat with generosity الْيَتِيمَ on you urge one another تَحْضُرُونَ and not وَلَا the orphans and you devour تَأْكُلُونَ (of) the poor الْمَسْكِينِ feeding طَعَامِ the inheritance الثَّرَاتِ أَكْغَلًا devouring كَثِيرًا (with) greed وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا wealth حُبًّا with love كَلَّا much وَجَاءَ دَكًّا دَكًّا the earth الْأَرْضُ is ground دُكَّتِ when إِذَا nay with رَبُّكَ your Lord رَبُّكَ and comes وَجَاءَ exceeding grinding and will be brought near وَجَاءَ in rows صَفًّا صَفًّا the angels will يَوْمَئِذٍ that Day يَوْمَئِذٍ Hell يَذَّكَّرُ on that Day (will avail) him لَهُ but how وَأَنَّى man الْإِنْسَانُ remember the remembrance الذِّكْرَى

17. Nay! But you treat not the orphans with kindness and generosity! 18. And urge not one another on the feeding of *Al-Miskîn* (the poor)! 19. And you devour the inheritance — all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَلَيِّنَنِي قَدَمْتُ لِيَاكِي ١٧ فَيَوْمَئِذٍ لَا يَعْذِبُ عَذَابُهُ أَحَدًا ١٨ وَلَا يُؤْنَفُ وَفَاةُ أَحَدًا ١٩ يَأْتِيَنَهَا النَّفْسُ الْمُطْمَئِنَّةُ ٢٠ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ٢١ فَادْخُلِي فِي عِبَادِي ٢٢ وَأَدْخُلِي جَنَّتِي ٢٣

يَقُولُ يَلَيِّنَنِي he will say قَدَمْتُ would that I لِيَاكِي had sent forth فَيَوْمَئِذٍ for my life لَا none يَعْذِبُ will punish عَذَابُهُ (like) His punishment أَحَدًا (like) His binding وَلَا anyone يُؤْنَفُ and none وَفَاةُ will bind النَّفْسُ O (you) يَأْتِيَنَهَا anyone الْمُطْمَئِنَّةُ (like) His binding أَرْجِعِي in satisfaction رَبِّكَ to your Lord رَاضِيَةً well-pleased (yourself) مَّرْضِيَّةً well-pleasing (unto Him) فَادْخُلِي enter you then عِبَادِي among My slaves وَأَدْخُلِي My Paradise جَنَّتِي and enter you

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind as He will bind. 27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ١ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ٢ وَالْوَالِدُ وَمَا وَلَدَ ٣ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ٤ أَيْحَسِبُ أَنْ لَنْ يَفْقَرَهُ عَلَيْهِ أَحَدٌ ٥ يَقُولُ أَهْلَكَ مَا لَا يُبْدَا ٦ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨ وَلِسَانًا ٩ وَشَفَتَيْنِ ١٠ وَهَدَيْنَاهُ النَّجْدَيْنِ ١١

لَا أَقْسِمُ I swear بِهَذَا by this الْبَلَدِ city (Makkah) وَأَنْتَ and you حِلٌّ (are) free (from sin) بِهَذَا in this الْبَلَدِ city وَالْوَالِدُ and by the

We ٱلَّذِى he begot وَلَدًا and that which وَمَا begetter
 does he think ٱلْإِنْسَانَ have created
 أَن ٱنْ that ٱلَّذِى in ٱلْفِئَاةِ toil ٱلَّذِى
 anyone ٱلَّذِى him عَلَيْهِ can overcome ٱلَّذِى not ٱلَّذِى
 in abundance ٱلَّذِى wealth ٱلَّذِى I have wasted ٱلَّذِى he says
 anyone ٱلَّذِى sees him ٱلَّذِى not ٱلَّذِى that ٱلَّذِى does he think ٱلَّذِى
 أَن ٱلَّذِى have not ٱلَّذِى We made ٱلَّذِى ٱلَّذِى for him ٱلَّذِى
 and shown him ٱلَّذِى and a pair of lips ٱلَّذِى and a tongue
 ٱلَّذِى the two ways ٱلَّذِى

Sûrat 90. Al-Balad

(The City)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); 2. And you are free in this city (Makkah). 3. And by the begetter (i.e. Adam عَلَيْهِ السَّلَام) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

فَلَا أَفْنَحَمُ ٱلْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا ٱلْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ ٱطْعَمْتَ فِى يَوْمٍ ذِى مَسْغَبٍ ۚ يَبْسُ مَا ذَا مَقْرَبَةٍ ۚ أَوْ
 مَسْكِينًا ذَا مَتْرَبٍ ۚ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِٱلصَّبْرِ وَتَوَاصَوْا بِٱلرَّحْمَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ ٱلْأَيْمَانِ ۚ وَٱلَّذِينَ
 كَفَرُوا ۚ إِنَّا بَيْنَهُمْ وَبَيْنَا هُمُ ٱلْمَشْجَمَةُ ۚ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۚ

the steep ٱلْعَقَبَةُ he has attempted to pass on أَفْنَحَمُ but not
 ٱلْعَقَبَةُ what مَا will make you know أَدْرَاكَ and what وَمَا path
 ٱلْعَقَبَةُ (is) the steep path فَكُ (it is) freeing رَقَبَةً ۚ أَوْ a neck ٱطْعَمْتَ or
 (to) an of hunger ذِى مَسْغَبٍ ۚ a day يَوْمٍ in ٱلَّذِى giving food
 ٱلْعَقَبَةُ (to) a poor مَسْكِينًا or أَوْ near of kin ٱلْعَقَبَةُ orphan
 he became كَانَ then ثُمَّ cleaving to dust (out of misery)
 and recommended وَتَوَاصَوْا believed ءَامَنُوا those who ٱلَّذِينَ (one) of
 and recommended one وَتَوَاصَوْا to the patience ٱلصَّبْرِ one another
 (are) the companions أَصْحَابُ they وَأُولَٰئِكَ to pity ٱلرَّحْمَةِ another

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand اليمين (18) (are) the companions أَصْحَابُ they هُمْ in Our Signs/Verses آيَاتِنَا (19) the Fire نَارُ over them عَلَيْهِم (of) the Left Hand الشِّمَّةُ (20) (will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskîn* (poor) cleaving to dust (out of misery). 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand, 19. But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them.

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّهَارِ إِذَا جَلَّاهَا ③ وَاللَّيْلِ إِذَا يَغْشَاهَا ④ وَالسَّمَاءَ وَمَا بَنَاهَا ⑤ وَالْأَرْضَ وَمَا طَبَّاهَا ⑥ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩

وَالشَّمْسِ وَضُحَاهَا ① by the sun and its brightness وَالْقَمَرِ ② by the moon and its brightness إِذَا ③ as/when and by the day وَالنَّهَارِ ④ it follows it جَلَّاهَا ⑤ as/when and by the night وَاللَّيْلِ ⑥ it shows up (sun's) brightness وَالسَّمَاءَ ⑦ by the heaven وَمَا ⑧ by the heaven وَالْأَرْضَ ⑨ Who built it طَبَّاهَا ⑩ and Him وَمَا ⑪ by the earth وَمَا ⑫ by the earth وَمَا ⑬ by the person (soul) سَوَّاهَا ⑭ and Him فَأَلْهَمَهَا ⑮ Who perfected him in proportion and its purity, تَقْوَاهَا ⑯ its impurity, wrong فُجُورَهَا ⑰ inspired him purifies his رَزَّاهَا ⑱ who مَنْ ⑲ he succeeds أَفْلَحَ ⑳ indeed قَدْ ㉑ right corrupts دَسَّاهَا ㉒ who مَنْ ㉓ he fails خَابَ ㉔ and indeed وَقَدْ ㉕ himself his ownself

Sûrat 91. Ash-Shams (The Sun)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself. 10. And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَنِهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

كَذَّبَتْ ثَمُودُ denied through their transgression بِطَغْوَنِهَا ﴿١١﴾
the most wicked man among أَشْقَاهَا ﴿١٢﴾ went forth انْبَعَثَ when إِذِ
they فَقَالَ but said لَهُمْ to them رَسُولُ the Messenger (of) اللَّهِ
and وَسُقْيَاهَا ﴿١٣﴾ (of) Allâh (that is) the she-camel نَاقَةَ
then they denied him فَكَذَّبُوهُ (bar it not from having) its drink
فَعَقَرُوهَا so destroyed عَلَيْهِمْ and they killed/hamstrung it
and فَسَوَّاهَا ﴿١٤﴾ because of their sin بِذَنبِهِمْ their Lord رَبُّهُمْ
He feared وَلَا and not يَخَافُ made them equal in destruction
the consequences thereof عُقْبَاهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! 15. And He (Allâh) feared not the consequences thereof.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥ فَسَنِيَرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨ فَسَنِيَرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

وَاللَّيْلِ إِذَا يَغْشَى ① when/as by the night it envelops and by the day ② إِذَا تَجَلَّى as/when it appears in brightness and by ③ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ④ Who created Him as for ⑤ فَأَمَّا (are) indeed diverse your efforts ⑥ وَاتَّقَى ⑤ gives him who ⑦ فَسَنِيَرُهُ in the best ⑧ بِالْحُسْنَى ⑥ and believes him ⑨ لِلْيُسْرَى ⑦ (the path) to ease and but ⑩ وَمَا ⑧ وَكَذَّبَ ⑧ and thinks himself self-sufficient miser ⑨ وَاسْتَغْنَى ⑧ then We will make smooth for him ⑩ فَسَنِيَرُهُ the best ⑪ لِلْعُسْرَى ⑩ him ⑪ وَمَا ⑩ will benefit ⑪ وَيُغْنِي ⑩ (the path) for evil him ⑪ مَالُهُ ⑪ his wealth ⑪ إِذَا تَرَدَّى ⑪ he goes down

Sûrat 92. Al-Lail (The Night)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him, 6. And believes in *Al-Husnâ*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And belies *Al-Husnâ*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَى ⑫ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑬ فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ⑭ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ⑮ الَّذِي كَذَّبَ وَتَوَلَّى ⑯ وَسَيُجَنَّبُهَا الْأَتْقَى ⑰ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑱ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑲ إِلَّا إِلَّا أَتِنَاءً وَجْهَ رَبِّهِ الْأَعْلَى ⑳ وَلَسَوْفَ يَرْضَى ㉑

- 1.** By the fig, and the olive. **2.** By Mount Sinai. **3.** By this city of security (Makkah). **4.** Verily, We created man in the best stature (mould). **5.** Then We reduced him to the lowest of the low. **6.** Save those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). **7.** Then what (or who) causes you (O disbelievers) to deny the Recompense? **8.** Is not Allāh the Best of judges?

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ إِنَّهُ رَأَى اسْتَفْتَى ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَوَيْتَ الَّذِي يُبْعَثُ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَوْهَيْتَ أَنْ كَانَ عَلَى الْمَذْنَبِ ﴿١١﴾ أَوْ أَمَرَ بِالْقَوَىٰ ﴿١٢﴾

أَقْرَأَ بِأَسْمِ رَبِّكَ in the Name of your lord (of) الَّذِي Who خَلَقَ ﴿١﴾ created
 خَلَقَ He created الْإِنْسَانَ man مِنْ from عَلَيَّ ﴿٢﴾ a clot أَقْرَأَ
 رَّبِّكَ and your lord الْأَكْرَمَ ﴿٣﴾ (is) the Most Generous الَّذِي
 Who عَلَّمَ has taught بِالْقَلَمِ ﴿٤﴾ by the pen عَلَّمَ He has taught الْإِنْسَانَ
 man مَا that which نَرَى not يَعْلَمُ ﴿٥﴾ he knew كَلَّا إِنَّ he considers
 الْإِنْسَانَ man لَظَلُمَ ﴿٦﴾ does transgress أَن because رَّبَّهُ he considers
 himself اسْتَفْتَى ﴿٧﴾ self-sufficient إِنَّ surely إِيَّاكَ unto your Lord رَبِّكَ
 الرَّحْمَنُ ﴿٨﴾ (is) the return أَرَدَيْتَ have you seen الَّذِي him who يَتَّبِعِي ﴿٩﴾
 prevents عَبْدًا a slave إِذَا when صَلَّى ﴿١٠﴾ he prays أَرَدَيْتَ have you
 seen إِنْ if كَانَ he is عَلَى on الْهُدَى ﴿١١﴾ the guidance أَوْ or أَمَرَ
 enjoins بِالْقَوَى ﴿١٢﴾ piety

Sûrat 96. Al-‘Alaq

(The Clot)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Read! In the Name of your Lord Who has created. 2. He has created man from a clot. 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress. 7. Because he considers himself self-sufficient. 8. Surely, unto your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) 12. Or enjoins piety?

أَوَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾ أَمْ يَعْلَمُ أَنْ اللَّهَ يَرَى ﴿١٤﴾ كَلَّا لَئِنْ أَرْسَلْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِفَةٍ ﴿١٦﴾ فَيَذَرُهَا قَوْمُهُ لَكِثَّةٍ مُعْتَمِلَةٍ ﴿١٧﴾ فَسَوْفَ يَصَدَّقُونَ ﴿١٨﴾ سَتَدْعُ الزَّانِيَةَ ﴿١٩﴾ كَلَّا لَا تَطْمَعُ فِيهَا ﴿٢٠﴾ وَأَقْرَبُ ﴿٢١﴾ نَادِيٍّ

and turns away ﴿١٣﴾ he denies كَذَّبَ if إِنْ have you seen أَرَيْتَ
 ١٤ nay لَا sees يَرَى ﴿١٤﴾ Allah اللَّهُ that بِأَنَّ he know يَعْلَمُ does not
 by the ﴿١٥﴾ بِالنَّاصِيَةِ We will catch him لَنَسْفَعًا he ceases لَا if
 then let فَنُفِغَ sinful ﴿١٦﴾ خَائِفًا a lying كَذِبًا forelock نَاصِيَةٍ forelock
 ﴿١٧﴾ We will call out سَتَعُ his council ﴿١٨﴾ هَادِيَةً him call upon
 and fall وَاسْجُدْ obey him فُطِنُوا do not لَا nay لَا the guards of Hell
 and draw near (to Allah) ﴿١٩﴾ وَاقْرَبُوا prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?
 14. Knows he not that Allâh does see (what he does)? 15. Nay! If he (Abû Jahl)
 ceases not, We will catch him by the forelock — 16. A lying, sinful forelock!
 17. Then let him call upon his council (of helpers). 18. We will call out the guards
 of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abû
 Jahl). Fall prostrate and draw near to Allâh!

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ الْكَلِمَةَ ﴿٤﴾ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٥﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٦﴾

(is) the night of لَيْلَةِ in فِي have sent it down أَنْزَلْنَاهُ verily We إِنَّا
 what مَا will make you know أَدْرَاكَ and what وَمَا Decree الْقَدْرِ ﴿١﴾
 (of) the night لَيْلَةِ (of) Decree الْقَدْرِ ﴿٢﴾ the night لَيْلَةِ (of) Decree
 months شَهْرٍ a thousand أَلْفِ than مِنْ (is) better خَيْرٌ Decree
 نَزَّلَ الْمَلَكُ الْكَلِمَةَ ﴿٤﴾ and the Spirit (Gabriel) وَالرُّوحُ the angels
 all كُلِّ with مِنْ (of) their Lord رَبِّهِمْ by permission بِإِذْنِ therein
 the مَطْلَعِ until حَتَّىٰ (it) is هِيَ (there is) peace سَلَامٌ Decrees ﴿٥﴾
 (of) dawn الْفَجْرِ appearance ﴿٦﴾

Sûrat 97. Al-Qadr (The Night of Decree)

In the Name of Allâh
 the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months. 4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, 5. (All that night), there is peace until the appearance of dawn

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ الْمُشْرِكِينَ مُغْنِيَيْنَ عَنْ تَأْيِيدِهِمُ الْبَيْتَ ﴿١﴾ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ فَحْمَةً ﴿٣﴾ وَمَا نَفَرَكَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيْتَ ﴿٤﴾

from **مِنْ** disbelieve **كَفَرُوا** those who **الَّذِينَ** were **بِكَ** not **لَمْ**
 and the **وَالْمُشْرِكِينَ** (of) the Scripture **الْكِتَابِ** the people **أَهْلِ** among
 until **تَأْتِيَهُمْ** going to leave (their disbelief) **مُفْطِحِينَ** polytheists
 from **مِنْ** a Messenger **رَسُولٍ** clear evidence **آيَاتِهِ** came to them
 wherein **فِيهَا** purified **مُطَهَّرَةً** pages **صُفْحًا** reciting **يَتْلُوا** Allah **اللَّهُ**
كُتِبَ (are) laws **فَيَمَّةٌ** correct and straight **وَمَا** and not **وَلَفَّرَقَ**
 the Scripture **الْكِتَابِ** were given **أُوتُوا** those who **الَّذِينَ** differed
 clear evidence **آيَاتِهِ** came to them **جَاءَتْهُمْ** after **مِنْ بَعْدِهَا** until

Sûrat 98. Al-Baiyyinah **(The Clear Evidence)**

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. 3. Wherein are correct and straight laws from Allâh. 4. And the people of the Scripture differed not until after there came to them clear evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

that they **أَمَرُوا** but **لَا** they were commanded **وَمَا** and not
to Him **لَهُ** making sincere **مُخْلِصِينَ** Allah **اللَّهُ** should worship

and being upright وَبِقِيَمَتِهِمُ faith, religion الَّذِينَ (Allah) and that Zakatُ and give وَيُؤْتُوا prayer الصَّلَاةَ perform those الَّذِينَ verily إِنَّ (of) rightness الْقِيَمَةِ (is) the religion كَفَرُوا who disbelieve مِنْ among أَهْلِ the people أَلَكُتِبِ (of) the Scripture وَالْمُشْرِكِينَ and the polytheists فِي (will be) in النَّارِ the Fire جَهَنَّمَ (of) Hell خَالِدِينَ they will abide فِيهَا therein أُولَئِكَ they are هُمْ (they) are شَرُّ the worst الْبَرِيَّةِ (of) creatures

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. 6. Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا those who believe وَعَمِلُوا and do الصَّالِحَاتِ the best خَيْرُ (they) are هُمْ they أُولَئِكَ righteous good deeds their رَبِّهِمْ with عِنْدَ their reward جَزَاءُهُمْ (of) creatures الْبَرِيَّةِ ﴿٧﴾ Lord جَنَّاتُ عَدْنٍ (is) Gardens (of) Eternity تَجْرِي مِنْ تَحْتِهَا flowing rivers خَالِدِينَ therein أَبَدًا they will abide رَضِيَ forever اللَّهُ will be pleased عَنْهُمْ with them وَرَضُوا and (is) for him who خَشِيَ that لِمَنْ with Him عَنْهُ they will be pleased his Lord رَبُّهُ ﴿٨﴾ fears

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is '*Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُخْبِرُهَا ④ أَنَّ رَبَّكَ أَوْحَى ⑤ لَهَا ⑥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑨

إذا زُلْزِلَتِ the earth الْأَرْضُ is shaken when إِذَا (with) its ① زِلْزَالَهَا the earthquake وَأَخْرَجَتِ the earth الْأَرْضُ and throws out أَثْقَالَهَا ② its ③ مَا what is the matter and will say الْإِنْسَانُ ④ تُخْبِرُهَا ⑤ information because رَبَّكَ ⑥ أَوْحَى ⑦ your Lord will inspire her ⑧ يَوْمَئِذٍ that Day it will declare its ⑨ أَخْبَارَهَا ⑩ it will declare that Day يَوْمَئِذٍ with it ⑪ because رَبَّكَ ⑫ your Lord will inspire her ⑬ يَوْمَئِذٍ that Day because رَبَّكَ ⑭ your Lord will inspire her ⑮ يَوْمَئِذٍ that Day because رَبَّكَ ⑯ your Lord will inspire her ⑰ يَوْمَئِذٍ that Day because رَبَّكَ ⑱ your Lord will inspire her ⑲ يَوْمَئِذٍ that Day because رَبَّكَ ⑳ your Lord will inspire her ㉑ يَوْمَئِذٍ that Day because رَبَّكَ ㉒ your Lord will inspire her ㉓ يَوْمَئِذٍ that Day because رَبَّكَ ㉔ your Lord will inspire her ㉕ يَوْمَئِذٍ that Day because رَبَّكَ ㉖ your Lord will inspire her ㉗ يَوْمَئِذٍ that Day because رَبَّكَ ㉘ your Lord will inspire her ㉙ يَوْمَئِذٍ that Day because رَبَّكَ ㉚ your Lord will inspire her ㉛ يَوْمَئِذٍ that Day because رَبَّكَ ㉜ your Lord will inspire her ㉝ يَوْمَئِذٍ that Day because رَبَّكَ ㉞ your Lord will inspire her ㉟ يَوْمَئِذٍ that Day because رَبَّكَ ㊱ your Lord will inspire her ㊲ يَوْمَئِذٍ that Day because رَبَّكَ ㊳ your Lord will inspire her ㊴ يَوْمَئِذٍ that Day because رَبَّكَ ㊵ your Lord will inspire her ㊶ يَوْمَئِذٍ that Day because رَبَّكَ ㊷ your Lord will inspire her ㊸ يَوْمَئِذٍ that Day because رَبَّكَ ㊹ your Lord will inspire her ㊺ يَوْمَئِذٍ that Day because رَبَّكَ ㊻ your Lord will inspire her ㊼ يَوْمَئِذٍ that Day because رَبَّكَ ㊽ your Lord will inspire her ㊾ يَوْمَئِذٍ that Day because رَبَّكَ ㊿ your Lord will inspire her

Sûrat 99. Az-Zalzalah (The Earthquake) XCIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information. 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَةٌ ١٠ نَارٌ حَامِيَةٌ ١١

(is) the striking ١ الْقَارِعَةُ what ٢ the striking (Hour) ٣ (Hour) what ٤ will make you know أَدْرَاكَ and what ٥ (Hour) الْقَارِعَةُ ٦ (it is) the Day (when) يَوْمَ the striking (Hour) (is) ٧ scattered ٨ like moths الْفَرَاشِ mankind النَّاسُ will be like ٩ the mountains الْعِهْنِ and will be ١٠ وَتَكُونُ about ١١ will be ثَقُلَتْ him ١٢ then as for ١٣ فَأَمَّا carded ١٤ الْغُنْفُوشِ wool (will be) in ١٥ فِي then he ١٦ هُوَ whose balance ١٧ مَوَازِينُهُ heavy عِيشَةٍ a life ١٨ رَاضِيَةٍ pleasant ١٩ وَأَمَّا but as for ٢٠ هُوَ him ٢١ خَفَّتْ his abode ٢٢ فَأُمُّهُ whose balance ٢٣ مَوَازِينُهُ will be light ٢٤ هَاوِيَةٌ (will be) Hell ٢٥ وَمَا أَدْرَاكَ and what ٢٦ (it is) a Fire ٢٧ نَارٌ it is ٢٨ هِيَةٌ what ٢٩ مَا

Sûrat 101. Al-Qâri'ah (The Striking Hour)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Al-Qâri'ah. 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in Hâwiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

أَلَمْ نَكُنْ مِنْكُمْ أَلَكَاثُرٌ ١ حَتَّى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ

عَلَّمَ الْيَقِينَ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

the mutual rivalry (for piling up of ﴿١﴾ أَكْثَرُ diverts you أَلْهَنَكُمْ
the graves ﴿٢﴾ الْمَقَابِرَ you visit دُرْتُمْ until worldly things) كَلَّا
then ثُمَّ you come to know ﴿٣﴾ تَعْلَمُونَ shall soon سَوْفَ nay
if كَلَّا you come to know ﴿٤﴾ تَعْلَمُونَ shall soon سَوْفَ nay
sure ﴿٥﴾ الْيَقِينَ (with) knowledge عِلْمَ you know تَعْلَمُونَ
you the blazing Fire (Hell) ﴿٦﴾ الْجَحِيمَ verily you shall see
with certainty of ﴿٧﴾ عَيْنَ الْيَقِينِ (of) sight لَتَرَوُنَّهَا shall see it again
on that Day يَوْمَئِذٍ you shall be asked ثُمَّ لَتُسْأَلُنَّ sight
the delight (of the world) ﴿٨﴾ النَّعِيمِ about

Sûrat 102. At-Takâthur

(The piling up — The Emulous Desire)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge. 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

وَالْعَصْرِ ﴿١﴾ by the time إِنَّ الْإِنْسَانَ verily (is) in خُسْرٍ ﴿٢﴾ loss
and do ءَامَنُوا believe وَعَمِلُوا those who الَّذِينَ except إِلَّا
and recommend one another وَتَوَّصَوْا righteous deeds الصَّالِحَاتِ
and recommend one another وَتَوَّصَوْا to the truth بِالْحَقِّ ﴿٣﴾
to patience

Sûrat 103. Al-'Asr (The Time)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

سُورَةُ الْاِسْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③ كَلَّا لَيُبَدَّنَ فِي الْخَطْمَةِ ④
وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ⑤ نَارُ اللَّهِ الْمُوقَدَةُ ⑥ الَّتِي تَطْلُعُ عَلَى الْأَفْعَدِ ⑦ إِنَّمَا عَلَيْهِمْ مُّوَصَدَةٌ ⑧ فِي عَمَدٍ
مُمَدَّدَةٍ ⑨

وَيْلٌ woe لِّكُلِّ to every هُمَزَةٍ slanderer لُّمَزَةٍ backbiter الَّذِي who جَمَعَ has gathered مَالًا wealth وَعَدَّدَهُ and counted it يَحْسَبُ and counted it
أَنَّ he thinks مَالَهُ that أَخْلَدَهُ his wealth كَلَّا nay لَيُبَدَّنَ verily he will be thrown into الْخَطْمَةِ into
وَمَا the crushing Fire أَدْرَاكَ and what will make you know مَا the crushing Fire (of) Allah نَارُ the crushing Fire (is) الْخَطْمَةُ what
الْمُوقَدَةُ the الْمُوقَدَةُ kindled الَّتِي which تَطْلُعُ leaps up عَلَى over الْأَفْعَدِ the الْمُوقَدَةُ
in shall be closed مُّوَصَدَةٌ on them عَلَيْهِمْ verily it إِنَّمَا hearts
عَمَدٍ stretched forth مُمَدَّدَةٍ pillars

Sûrat 104. Al-Humazah (The Slanderer)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allâh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth.

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ① أَلَمْ يَجْعَلْ كَيْدُهُمْ فِي تَضْلِيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③ تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤

أَلَمْ تَرَ have not تَرَ you seen كَيْفَ how فَعَلَ dealt رَبُّكَ your Lord
بِأَصْحَابِ with the owners الْفِيلِ ① أَلَمْ did not (of) the elephant
يَجْعَلْ He make كَيْدُهُمْ their plot فِي (in) تَضْلِيلٍ ② وَأَرْسَلَ go astray
عَلَيْهِمْ He sent طَيْرًا against them أَبَابِيلَ ③ تَرْمِيهِمْ in flocks
بِحِجَارٍ ④ فَجَعَلَهُمْ baked clay سِجِّيلٍ ⑤ of with stones
مِّنْ striking them
كَعَصْفٍ like stubble, stalks مَّأْكُولٍ ⑤ (eaten up) and made them
devoured

Sûrat 105. Al-Fîl (The Elephant)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? 2. Did He not make their plot go astray? 3. And He sent against them birds, in flocks, 4. Striking them with stones of *Sijjil* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

لَا إِلَهَ إِلَّا هُوَ ① إِلَهِهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④

لَا إِلَهَ إِلَّا هُوَ ① (for) their إِلَهِهِمْ (of) Quraish قُرَيْشٍ ① for the safety
رِحْلَةَ Safety (of) the journeying الشِّتَاءِ
وَالصَّيْفِ ② winter and summer فَلْيَعْبُدُوا so let them worship رَبَّ
الْبَيْتِ ③ (of) this هَذَا the Lord (He) الَّذِي House (the Ka`bah)
أَطْعَمَهُمْ Who أَطْعَمَهُمْ has fed them مِنْ has made them safe
جُوعٍ against hunger وَآمَنَهُمْ and
خَوْفٍ ④ fear

Sûrat 106. Quraish (Quraish) CVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. (It is a great Grace from Allâh) for the Protection of the Quraish, 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّبِّ ۚ ① فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ② وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ③
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦

the ① denies him who أَرَأَيْتَ have you seen
repulses يَدْعُ (he) who الَّذِي that is فَذَلِكَ Recompense
الْيَتِيمَ ② on urges يَحْضُ and not وَلَا the orphan
unto ③ so woe فَوَيْلٌ (of) the poor ④ feeding
of ⑤ those who الَّذِينَ those performers of prayers
هَمْ (they) عَنْ those who الَّذِينَ (are) heedless ⑤ their prayer صَلَاتِهِمْ
those who الَّذِينَ (do good deeds) to be seen ⑥ (they) يُرَاءُونَ
and they وَيَمْنَعُونَ ⑦ small kindness (utensils) الْمَاعُونَ withhold

Sûrat 107. Al-Mâ'ûn (The Small Kindnesses)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of Al-Miskîn (the poor), 4. So woe unto those performers of Salât (prayers) (hypocrites), 5. Those who delay their Salât (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

إِنَّا A-Kauthar ﴿١﴾ have granted you أعطَيْنَاكَ verily We
 to your رَبِّكَ therefore turn in prayer صَلِّ (a river in Paradise)
 your شَانِئَكَ for/verily إِنَّ and sacrifice وَانْحَرْ Lord
 cut off/ childless الْأَبْتَرُ ﴿٣﴾ (he) هُوَ traducer

Sûrat 108. Al-Kauthar

(A River in Paradise)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّخِذُ الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

I shall قُلْ say يَتَّخِذُ O الْكَافِرُونَ disbelievers لَا
 you أَنْتُمْ nor وَلَا you worship تَعْبُدُونَ that which مَا worship
 and not وَلَا I worship أَعْبُدُ that which مَا will worship عَابِدُونَ
 you are أَنَا عَابِدٌ that which مَا shall worship عَبَدْتُمْ ﴿٤﴾ I
 that which مَا will worship عَابِدُونَ you أَنْتُمْ nor وَلَا worshipping
 and to وَلِيَ ﴿٦﴾ your religion دِينُكُمْ (be) you worship لَكُمْ I أَعْبُدُ ﴿٥﴾
 my religion دِينِ me

Sûrat 109. Al-Kâfirûn (The Disbelievers)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! 2. "I worship not that which you worship, 3. "Nor will you worship that which I worship. 4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

سُورَةُ النَّصْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③

إذا جاء نصرُ الله (of) Allah the Help comes and the people and you see and the triumph/victory in (of) Allah religion (in) entering crowds so glorify the Praises of your Lord the Praises and ask His Forgiveness is verily He and ask His Forgiveness Oft-Forgiving

Sûrat 110. An-Nasr (The Help)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allâh's religion (Islâm) in crowds. 3. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

تَبَّتْ perish يَدَا the two hands أَبِي Abu (of) لَهَبٍ Lahab ① وَتَبَّ and perish he
مَا not أَغْنَىٰ will عَنْهُ him مَالُهُ his wealth ② وَمَا and what كَسَبَ he earned ③
سَيَصْلَىٰ he will be burnt نَارًا he ④ وَامْرَأَتُهُ and his wife ⑤
ذَاتَ in a Fire لَهَبٍ of blazing flames ⑥ وَامْرَأَتُهُ and his wife ⑤
حَمَّالَةَ carrier (who is) الْحَطَبِ ⑦ فِي (of) wood ⑧ جِيدِهَا her
حَبْلٌ neck (will be) مِّن twisted rope ⑨ مَّسَدٍ of palm fibre ⑩

Sûrat 111. Al-Masad

(The Palm Fiber)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!
2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

قُلْ say هُوَ He اللَّهُ Allah ① أَحَدٌ (is) that One ② الصَّمَدُ the Self-Sufficient ③
لَمْ not يَلِدْ He begets ④ وَلَمْ He was begotten ⑤ يُولَدْ and (there) is not ⑥
لَهُ unto Him ⑦ كُفُوًا anyone ⑧ أَحَدٌ co-equal or comparable ⑨

Sûrat 112. Al-Ikhlâs or At-Tauhîd (The Purity)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. 2. "Allâh-us-Samad (الذي لا يلد ولا يولد ولا يحاط به) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. "He begets not, nor was He begotten. 4. "And there is none co-equal or comparable unto Him."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

قُلْ أَعُوذُ say قُلْ (of) the الْفَلَقِ ① with the Lord رَبِّ I seek refuge
He has خَلَقَ ② (of) what مَا the evil شَرِّ from مِنْ day-break
وَإِذَا (of) darkness غَاسِقٍ the evil شَرِّ and from وَمِنْ created
the evil شَرِّ and from وَمِنْ it is intense وَقَبَ ③ as/when
the knots النَّفَّاثَاتِ ④ in فِي (of) the witches who blow
وَمِنْ (of) envier حَاسِدٍ the evil شَرِّ and from وَمِنْ when حَسَدَ ⑤
he envies

Sûrat 113. Al-Falaq (The Daybreak)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, 2. "From the evil of what He has created, 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. "And from the evil of those who practise witchcraft when they blow in the knots, 5. "And from the evil of the envier when he envies."

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

قُلْ أَعُوذُ say I seek refuge بِرَبِّ with the Lord النَّاسِ ﴿١﴾ (of) mankind
مَلِكِ the King النَّاسِ ﴿٢﴾ (of) mankind إِلَهِ the Ilah (God) النَّاسِ ﴿٣﴾ (of) mankind
مِنْ شَرِّ the evil الْوَسْوَاسِ ﴿٤﴾ (of) mankind الَّذِي sneaking الْخَنَّاسِ ﴿٥﴾ the whisperer
يُوَسْوِسُ who of/from صُدُورِ in the breasts النَّاسِ ﴿٦﴾ (of) mankind
وَالنَّاسِ ﴿٦﴾ jinn and men الْجِنَّةِ

Sûrat 114. An-Nâs

(Mankind)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind, 2. "The King of mankind — 3. "The *Ilâh* (God) of mankind, 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). 5. "Who whispers in the breasts of mankind. 6. "Of jinn and men."